BAWA ASKS BAWA MUHAIYADDEEN

VOLUME ONE

M. R. Bawa Muhaiyaddeen

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Bismillāhir-Rahmānir-Rahīm.
In the name of God,
the Most Compassionate, the Most Merciful.

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VOLUME ONE

M. R. Bawa Muhaiyaddeen®

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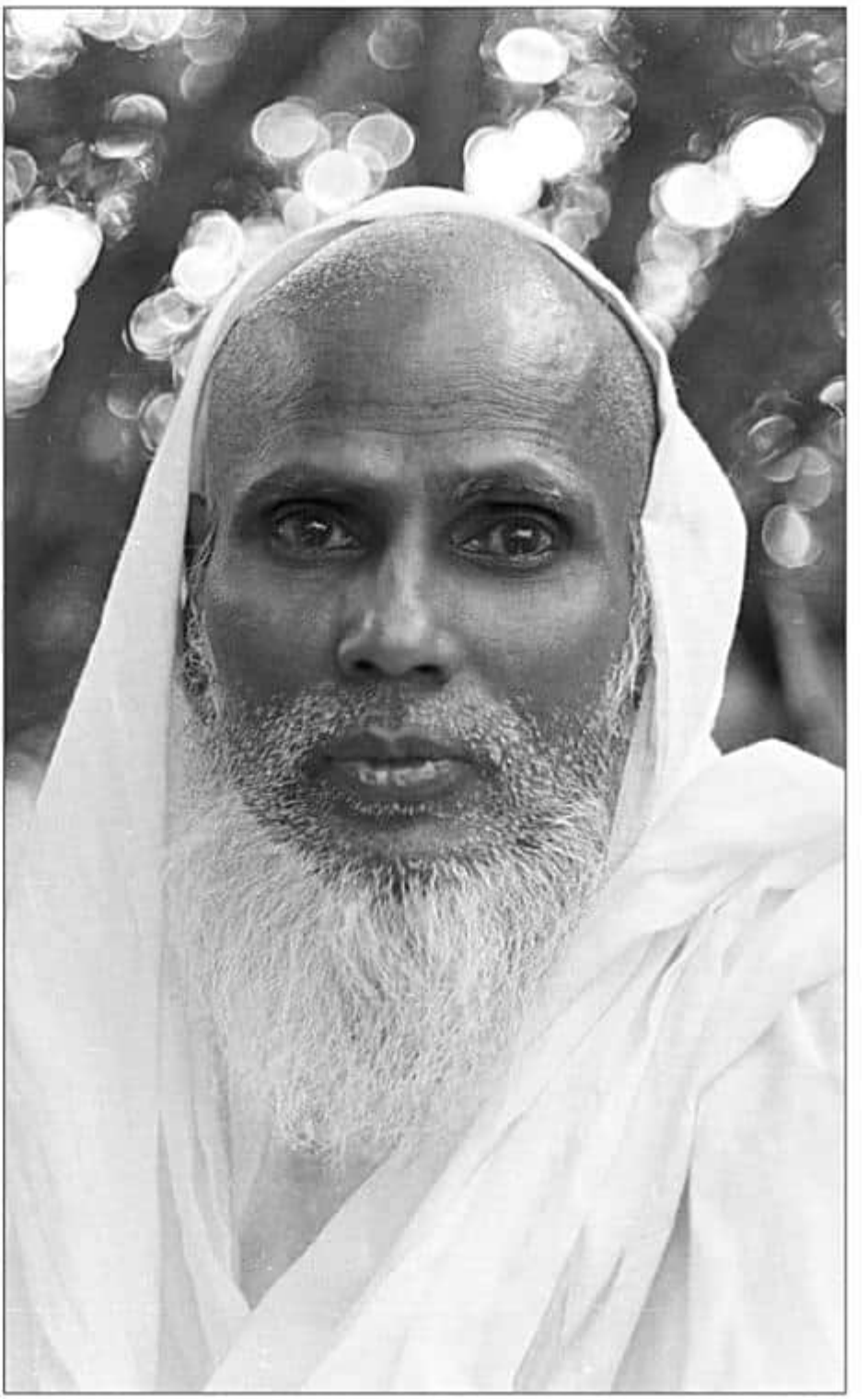

Muhammad Raheem Bawa Muhaiyaddeen ⊜

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ABOUT THE COVER ART:

(*Bawa Asks Bawa Muhaiyaddeen*ⓒ will be published in three volumes, each with a different painting on the cover.)

Bismillāhir-Rahmānir-Rahīm.

Arivu, Wisdom
(Volume One)

Muhammad Raheem Bawa Muhaiyaddeenⓒ himself painted three pictures of the heart of a human being. The three hearts are different. He said that they portray the top three levels of consciousness: wisdom, divine analytic wisdom, and divine luminous wisdom.

In the first, wisdom, beautiful flowers, the divine qualities of God, are growing in the garden of the heart. The *dhikr* is emerging and true faith, certitude, and determination are present. But there is still a connection with this world. There are still two entities, the self and God.

Pahut Arivu, Divine Analytic Wisdom
(Volume Two)

In the second picture which represents divine analytic wisdom, the heart is more luminous. This is the state of divine analytic wisdom. To reach this level, a human being of wisdom must activate the two higher levels of consciousness with absolute *imān*—faith, certitude, and determination. One must intend Allāh and focus internally and only on God. A merging with God occurs. The self is absorbed in the grace and Truth of God. This is the state of holiness. The true distinction between right and wrong, good and bad is instantly known. The resonance of that point in the heart where the Truth and grace of God mingle with the Light and wisdom that is the essence of Muhammadⓒ generates a resonance that emerges from the heart as the meaning and explanation of everything. When a question is asked, the answer is present simultaneously.

The final picture, the heart of divine luminous wisdom, shows the Face of Allāh; the *dhikr* is continuous; the *asmā'ul-husnā*, the ninety-nine divine qualities of God, radiate outward. In this state the enlightened being who has totally been absorbed within God, there being only God, brings the Truth and grace of God back to this world for the benefit of all other humans. The Light and wisdom of the Nūr Muhammad radiate outward. The divine qualities flow selflessly. The Resonance of Allāh sings *Lā ilāha illAllāhu* and compels the hearts of all to awaken.

Pērarivu, Divine Luminous Wisdom
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EDITOR'S NOTE

A'ūdhu billāhi minash-shaitānir-rajīm.
Bismillāhir-Rahmānir-Rahīm.

The discourses in this book were spoken in Tamil by Muhammad Raheem Bawa Muhaiyaddeen ﷺ while he was residing in Philadelphia, Pennsylvania. Thirty-five discourses were given over a four-month period, from August 11, 1983 to December 23, 1983. At that time they were preserved on audio tape. We have edited and assembled these discourses chronologically, and present them to you in three volumes, this book being the first of the three.

The task of translating spoken Tamil into written English is a formidable undertaking. Tamil is a Dravidian language, and Bawa Muhaiyaddeen ﷺ uses its classical form. The Tamil sentence structure differs greatly from English, and many of the Tamil words and concepts in these discourses are mystical and stretch the range of the English language to its limit, or beyond.

It has been the aim of the editors to retain the life and light of these words, as well as the rhythm and meter with which they were spoken. We have made every effort to produce an English translation that adheres as closely as possible to the spoken Tamil and also retains faithfully the "voice" of Bawa Muhaiyaddeen ﷺ.

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In order for this book to be as comprehensible as possible, we have utilized the methods below:

- We italicized certain Arabic and Tamil words, as well as English words used by Bawa Muhaiyaddeen ⟲ in an unusual way. Explanation of these and other words are given in the glossary.
- Arabic and Tamil words that the reader is unfamiliar with, but not italicized, can be found in the dictionary, and are also referenced in the glossary.
- We put words and/or phrases in parentheses when they are inferred, but were not literally said by Bawa Muhaiyaddeen ⟲; these words have been added for clarification purposes.
- For simplicity's sake, we have most often used the English "s" for the plural form of foreign words.

May Almighty Allah forgive us for any mistakes we have made. Please accept our loving greetings,

The editors.

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INTRODUCTION

Bismillāhir-Rahmānir-Rahīm.

When the light of the *Nūr Muhammad* first manifested, before the creation of forms, two lights emerged from it, the light of *nubuwwah* or prophethood and the light of the *wilāyah* or sainthood, also known as the *Qutbiyyat*. From the light of prophethood came divine revelation and knowledge. From the light of sainthood came the divine analytic wisdom which discerns reality from illusion, and uses the divine revelation and knowledge to purify the heart from ignorance and illusion and return us to the state in which our soul was created, knowing God.

From the beginning of our study with Muhammad Raheem Bawa Muhaiyaddeen ⊖, the importance of attaining wisdom from a divinely wise teacher, and acting with wisdom was foremost. In *The Golden Words of a Sufi Sheikh,*[1] he said:

"If you dispel your ignorance
And search for wisdom
You can reach the resplendence of God."

If a shaikh has reached a state of purity in which Allah opens out within him the original source of wisdom, the light of *wilāyah,*

1. *The Golden Words of a Sufi Sheikh*, page 61, #184.

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the *Qutbiyyat* known as the *al-qutbul-awwal,* the Primal *Qutb,* then emanating from him is all wisdom that has been inscribed in the divine record which has been spoken throughout history by the divinely wise sages and those prophets and messengers of God in whom, like the Prophets Moses, Jesus, and Muhammad, the lights of prophethood and sainthood were combined. He has become one with the original light of their wisdom, and their sayings and stories are his story. He teaches with the techniques of imparting wisdom that all the lovers of wisdom have developed.

For instance, we see in the transcribed talks of Muhammad Raheem Bawa Muhaiyaddeen who taught only orally, all the classical ways of imparting wisdom. A fable is a story, told by a wise master, which features animals, plants, inanimate objects, or forces of nature which are anthropomorphized, and that illustrates a moral lesson. His fables in *My Love You My Children* and *Come to the Secret Garden* and their succinct morals far eclipse those of Aesop.

Maxims, proverbs, aphorisms, and metaphors abound in *The Golden Words of a Sufi Sheikh.* In *God's Psychology* he addresses problems of the psyche: what is the true "self" and what is the false "self" and its many types of craziness? How is the false "self" related to the senses and the body?

Just as Plutarch did in his *Lives,* Bawa Muhaiyaddeen teaches by the examples of stories of his life and those of the saints and prophets in many of his works, especially *The Tree That Fell to the West,* and *God, His Prophets and His Children.*

The classical lovers of wisdom used parables to teach, and he does also, such as that of a physician and his patient, a farmer and his crop, and partaking in a journey. This last is depicted in *Hajj: The Inner Pilgrimage.* The "journey" parable finds its zenith

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in his as yet unpublished meditations encapsulated in *The Ten Mystical Experiences,* a small taste of which can be found in his book *A Mystical Journey.*

One of the most significant ways of teaching wisdom and its attendant morality throughout history is through diatribes, that is, conversations between a teacher and his students in sort of a seminar atmosphere. Sometimes the logic and knowledge of the students is insufficient to evoke the wisdom that the master wishes to impart. In these cases the teacher may use the diatribe form, but both asks and answers the question himself. Sometimes, as in some diatribes of Epictetus, the master may impersonate several different students, conversing with and answering them all.

Whereas Bawa Muhaiyaddeen ⊖ used the diatribe form frequently, especially in *Questions of Life—Answers of Wisdom, Volumes One and Two* and *Why Can't I See the Angels,* in which real students ask questions of him, this first volume of the diatribes, *Bawa Asks Bawa Muhaiyaddeen* ⊖, consists entirely of the master taking the part of one whose wisdom is not yet perfected, Bawa, conversing with one whose wisdom is complete, Bawa Muhaiyaddeen. Unlike Epictetus, it doesn't seem at first that he jumps through different characters interacting with the teacher in his diatribes; they seem limited to one questioner and one answerer. Looking more closely, however, one soon perceives that "Bawa" sometimes sounds like a dullard or pedant asking a question, sometimes like an honest student, sometimes as a provocateur that seems intent on "catching out" the teacher and sometimes, in some of the more humorous exchanges, like the student that thinks he's more clever than the teacher and is trying to trip him up. There are, within the exchanges, students' questions that they are shy or afraid to ask. But ultimately one has

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the feeling that the usual questions have become boring and the master wishes to amuse himself and enlighten us by dealing with questions and paradoxes that require a more exalted wisdom to explain. All of these lead to magnificent expositions of wisdom in simple language, attractive and understandable to the youngster and scholar alike.

He was also acting as an example of how the seeker should always be in conversation with the divinely inspired wisdom within him or herself, internalizing conscience and wisdom. In *The Golden Words of a Sufi Sheikh*,[2] he said,

> "O man, no matter what you have studied or how much you have studied, do not follow the ways of your mind with conceit in your learning. Ask a man of wisdom who is on the path and follow his directions. If you do not meet a man of wisdom, lay your heart open and ask even a tree or a wall. The power of God within your heart called conscience will caution you and guide you. It will say, "Go," or "Don't go," "Right," or "Wrong." If your heart is open, your conscience will provide useful fruit which will benefit your journey through life."

We always try externalizing God, wisdom, morality, and conscience so we can fault its externalized bearer and rebel as the teenager rebels against the morality of his parents. If, however, the wisdom and morality is internalized and becomes who we are, against whom are we to rebel? Rebellion is over, submission to God's will is complete, and divine wisdom and knowledge rule us only when the light of the revelation from prophethood and the light of wisdom from the *Qutbiyyat* are combined, as Bawa Muhaiyaddeen ☮ described in *The Golden Words of a Sufi Sheikh*,[3]

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2. *The Golden Words of a Sufi Sheikh*, page 55, #153.
3. *The Golden Words of a Sufi Sheikh*, page 260, #594.

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> "Analyze all these energies and forces with the resplendence of *Nūr Muhammad* ⊖ in your heart. With the wisdom of the *Qutbiyyat* make them obey the resplendent light with absolute faith in God. God has placed within us the light which emerged from Him. Let us bring forth that light. And then, when the two lights emerge from us, we can understand all explanations. Realize this."

May all of us readers realize this and live our lives with the wisdom, beautiful morality, and divine qualities that are engendered by the explanations in this extraordinary book. *Āmīn, yā rabbal-'ālamīn!*

As-salāmu 'alaikum wa rahmatullāh! (May the peace and compassion of God be with you!)

Imam Muhammad 'Abdur-Razzaq Miller

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PREFACE

August 11, 1983, Thursday, 8:46 A.M.

What principles does a man need if he wants to live in this world?

Through what means can we attain peace?

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PREFACE

A'ūdhu billāhi minash-shaitānir-rajīm.
I seek refuge in God from the accursed satan.
Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 11, 1983, Thursday, 8:46 A.M.

What principles does a man need if he wants to live in this world? This is a question. The question is: What principles should a man live with to be free from sorrow? This is a question mark; it is a question, an answer and a question mark.

What principles are needed here to attain peace? How can we attain peace? Through what means can we attain peace?

We must think about both the answer and the question. In life, one who asks the question must also formulate the answer. Whatever question a man asks, whatever question a man's mind and desire set out to ask, his wisdom should have the answer. Wisdom must formulate an answer to that question. Wisdom should give the answer to the question the mind is bringing.

Therefore, whatever question the mind asks, whatever it is considering...the mind *will* keep asking questions and desire *will* keep searching for things to bring to the mind. Desire runs and runs and runs and searches, and the mind is always asking questions. Wisdom must give the answer, and by giving it, cut that off.

All of these questions do exist in life. Question and answer. Both of these must be done by us in life. When the mind questions, when desire searches and brings something and the mind

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tastes it and asks, wisdom must give the answer and cut it. It must control it (the mind);[1] it must give an answer and control it.

Like this, if we want peace to come in our lives...we will never have peace as long as this state does not come. For a peaceful life and for the questions of the mind, the wisdom within the *qalb,* inner heart, must resplend and give comfort. It must give the answers to those questions. Only when that answer comes will man attain peace; only then will he have freedom and peace.

Not for one day will desire stop searching in the world. Not for one day will the mind stop running and searching for garbage. It brings everything that it sees. It has a question for everything it sees. It wants that, wants this, wants that, wants this, and for whatever it wants, it has a question: "Why can't I do that? What is the reason I can't do what I want?" It asks, "What is hell?" It asks, "What is heaven?" It asks, "Who is man, and why can't he do that?"

So we must show the difference between man and man-animal, between an animal, a *hayawān,* and a *hayawān*-man. There is a difference between man and man-animal. There is a difference between *hayawān* and *hayawān*-man.

A *hayawān* could be a man, he could be a *hayawān*-man. Man and man-animal. When it asks about this difference, the answer should be given.

Man-animal...when man loses his human nature, when he cannot discriminate between wrong and right, at the time he does not know this, he is an animal, a kind of animal. Why? He will defecate where he eats and sleep where he defecates. What does he consider the basis (for his life)? *Tārahan, singhan,* and *sūran: (Tārahan,)* the place of birth, the happiness of the place of

1. The editors put words or phrases in parentheses when they are inferred, but not literally said by Bawa Muhaiyaddeen; these words have been added for clarification purposes.

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birth. *(Singhan,)* the forces and the qualities of the animals. And *sūran*—torpor; the many tricks of the monkey; the many desires of the mind. This is what he knows. These are what he sees in his perception, awareness, and intellect. He can see (only) these. He does not know wrong and right, he does not know good and evil. One day he drinks milk from the breast, *shhp, shhp,* sucking and drinking, and another day he embraces that same place. First he calls it "mother," later he calls it "wife." One day he emerges from that opening of the mother, another day he reenters that opening calling it "love," calling it "wife." As long as he does not understand wrong and right, as long as he does not understand what is clean and unclean, he is a *hayawān.*

He should understand: This is right, this is wrong. What is good in that section, what is bad in that section? In the sixty-four sexual arts, *līlais,* which section is good and which section is bad? In the sixty-four arts, *kalais,* in these acts that arise from the *līlai vinotham,* sexual games, which act is right and which act is wrong? In which act is there goodness and in which act is there evil?

Everything has a sound, everything has music. If you tap iron, sound comes. If you tap stone, the sound of stone comes. If you tap gold, there is the sound of gold. If you tap silver, the sound of silver comes. Everything has a sound. A tree has the sound of a tree. If you take some earth in your hand and tap it, it has a sound. If you make a pot from the earth and tap it, there is music within it. If you blow air through a small opening, there is music. There are many kinds of music—in trees, in shrubs, in leaves. In a man's voice there are many different kinds of sounds—the sound of animals, the sound of birds, the sound of the dog, the sound of the bat. He has all of the animal sounds. He has the sounds and the qualities of the snake. He has all of the animal qualities and

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all of the animal sounds; he has all the sounds and all the qualities. Since all the sounds are within him and all the sections are within him, he can make any sound and take on any quality. He can perform any act.

It is from these qualities that are contained within him, from the sounds that are within him, from the forms that he acts with that he comes to understand. He understands, "I spoke these sounds when I came out in the form of a baby. At that time I spoke these languages. There are so many languages: Arabic language, English language, Urdu language, Hindi language, Greek language, Tamil language, Malayalam language, Telugu language, Vadhu language, Kannada language, so many kinds of languages—animal language, donkey language, dog language, cat language, crab language, *karakarakara.*" You can hear all of these with your ears. If you listen with wisdom, the tiny ant has a big sound. There are so many languages. Birds are like this. Worms have a language, and beetles have a language. They make sounds in their own language. If you focus intently, listen, and place this (each thing) under a microscope, you will understand.

Wisdom is the microscope for man. The *qalb*, heart, is that camera. Place the microscope within the *qalb* which is the camera, and focus with that wisdom. Focus with the light. Wisdom is the light. Focus with that, catch each thing. Focus on each quality within man and catch it. Catch every germ, virus, and cell. Catch and examine every shadow. Catch and examine every thought. Capture and examine every intention. Catch and examine every thought, intention, and idea.

Each of these comes from something else, they come from something that already exists. Animal thoughts may come from the animals. Poisonous qualities may come from the snake. The rat is there, and from it comes tricks and the quality of boring

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holes. From the rabbit comes the jumping work and the *bahbah-bababa* of eating work. From the cat comes the qualities of tricks, the quality of foolishness, the quality of eating with the eyes shut. This is the quality of not realizing one's own faults. When it sees someone, it becomes quiet. It closes its eyes and eats. If someone gives it a whack, it yowls, *eeyow*. It closes its eyes like this and thinks others do not see its faults.

Like this, every sin arises from the forms of the four hundred trillion, ten thousand thoughts, intentions, qualities, and actions that are within man. As a result, what should he do? He must focus on and examine these sins. Everything he searches for and everything he does without wisdom—everything he does without wisdom, without true understanding, and without reflection—becomes a fault, because of his desires, languages, religions, races, scriptures, colors, hues, speech, desire for earth, desire for woman, desire for wealth, lust, anger, passion, torpor, the qualities of differences, and the many kinds of sinful tricks of satan. The qualities that come from him emerge from the shadow forms that are inside him. These qualities emerge from the shadow forms. The essence of these qualities emerges and takes a form and sound outside.

As we keep focusing, by way of these sounds, we will be able to identify those forms. We can see those thoughts, and later we can see their forms. We can see that shadow, and we can see the qualities of that shadow. Then we will realize that there are so many animals within man. If wrong and right are understood, if, through that focus, this is understood, then that (particular) animal can be caught and thrown out. That quality can be thrown out. It can be grabbed and thrown out, "You, go out into the world!" Everything that is living in that fortress within you can be thrown out. They can be captured with wisdom.

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Shari, all right, grab and throw out each thing that is within you—that quality, that thought, that form, that satan, that shape. Right and wrong. All that is wrong must be thrown out. Keep only what is human and send out everything else, "You are free, go. You are free and I am free. Staying here is difficult for you. If you stay within man, it is difficult, and if man stays within you, it is difficult. Therefore, you are free, go, you are free. Maya, you have your freedom. If you stay within me, it is a prison for you, it is difficult for you, so go. If I stay within you, it is difficult for me, so go, you are free."

Say what needs to be said to each of these things, and send them away. Focus on them and capture them. The work is to capture each quality, to capture each thing, the snake, everything, and throw it out. Throw out what is within you.

Keep only what is within God. Keep only what is right. Keep the one God. Keep the truth. Keep goodness. Keep wisdom. Keep conscience. Keep love. Keep unity. Keep equality, tranquility, the form of love, His wisdom and knowledge, His duty, His three thousand gracious attributes, and His ninety-nine *wilāyāt,* powers.

If one keeps man's ideals, man's beauty, and man's light and throws away everything else, he is free. Then he is one who can be called a human being. If he is a human being, all lives will be free. Since he is the one who has given freedom to these lives that were within him, all those who have been given their freedom will worship him when they see him. All the lives he has given freedom to will bow down to him, they will worship him when they see him. All lives will worship him because he has freed them.

(He will say,) "All right, you, remain in hell; you, stay in your place, and you, stay in your place." So, he will give peace to all lives. He will unravel the many entanglements that are within man, and set them free. He will call to each of the qualities,

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"Come, come, come, come, do you want your freedom? Then leave. Ah, do you want freedom? You can go, you are free, you are free." He will know how to recognize them. Such a man will know how to identify them, and he will capture them section by section and free them.

This is the answer and duty that a man will do. He will tell the others, "Go wherever you want," and frees them. He gets his freedom and they get their freedom. In this way, one who can identify and set each thing free, one by one, is a *gnāni,* a wise man. He explains, "Hell is your freedom. This is your place, go there and be free; that is your place, go here and be free. Your life is that, go there and be free; your life is this, go there and be free." A Shaikh who can give this explanation is a human being. That human being can give comfort to mankind.

Life, *dunyā,* the world, his life, his existence—firstly, he (man) does not need to be afraid of the *dunyā,* world, that is outside, because the world is within him. The *dunyā* is within him. The *dunyā* that is inside him must be sent outside. If he can send out the *dunyā* that is inside him, then all the things that are in the *dunyā* will also be sent out. Then he will have peace.

He (man) is a huge ocean. The *dunyā* is contained within his body. This is a school, it is a house, a house that God has created for him. He must study in that house; he must study in the university given by the Father. Yet, the one who has come to study in this school lifts up the *dunyā* and keeps it within himself. He keeps the *dunyā* and all the animals of the *dunyā* within him. All the ghosts and the demons are within him, and they are eating him.

He is not free from noise for even a second, and he cannot study. Not for one second is he free of noise, *aiyooh, aiyooh, alwah, alwah, idada, oosh, woosh, ahsh, ooosh,* sounds of the elephants and cats. The snakes are on one side, the bears are

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on one side, the lions are on one side, the cows, donkeys, and horses are on one side, *asuras,* bloodsucking demons, are on one side, ghosts are on one side, *nafs,* base desires, are on one side, *ammārah,* the incitement to do evil, is on one side, desires are on one side, monkeys are on one side, scorpions are on one side. All of these are shouting, lions and tigers.

Religions are on one side, castes are on one side, so many attachments are on one side, lust is on one side, infatuation is on one side, fanaticism is on one side. All of these are howling. He is unable to study even for one day. He cannot study in this school; there is always noise, there is always sadness. There is noise on this side, that side, this side, that side, on all sides. In the midst of all this sound, how can he possibly finish studying? Can he finish the lessons he came to study? Can he finish his studies? He cannot, not even for a day.

So he must throw the world out. It is a *nuqtah,* a dot, that he must pick up and throw away. Then all the "people" who came with him will leave, and everyone will have comfort. If you lift up the world and keep it inside you, you will never learn how to be free. If you put the world outside you, then you can study the history you came to learn about. Study the secret, the secret place. Only then can you study yourself. Until you learn about yourself, you can never learn about anything else.

You are a secret, man is a secret, and God is a mystery. When your heart is clear, you will complete your school examination. You will *clear,*[2] complete the test of your life.

Where should you live in your life? Find a friend. Who is your friend? A faultless *qalb,* heart, a house that is without darkness—

2. Bawa Muhaiyaddeen often used English words in an unusual way. For the sake of clarity, these words have been italicized.

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a flawless *qalb,* a house without darkness, a peaceful house that is without fear, a place of peace that is within.

With a fearless *qalb,* fashion that form within yourself. If you go to that place, you can study in that secret place without fear. You can study there without apprehension, fear, or terror. You can finish studying about your life. If you understand this, then you will understand the life of your Father. When you understand the explanation of your Father, you will understand the secrets, *sirr,* of all that He created. That mystery will be revealed in His story. The Father's mystery will be revealed in your story, and in His story the mystery of all creation will be revealed. The sun, moon, world, earth, sky, heaven, the eight heavens, the seven hells, and all of creation will be understood: the way they move, the sounds they make, how the sound comes, the voice, sound, speech, and breath. You will understand all of this.

It will be easy to understand, and if you understand this, you can speak. When you understand this, you can converse. When a snake makes a sound and you look at it, it will know. When a cow makes a sound and you look at it, it will know. You will speak without speaking. You will speak without opening your mouth, you will speak with your eyes. They will bow down to you. You can speak to each creation with the eyes, with wisdom, and with the *qalb.* The mouth is silent, wisdom is looking, and the *qalb* is open. It is through these that you speak. You speak to each creation, and give peace.

It is easy to talk about, (but) God's kingdom, He, and man himself have been placed as a mystery. In order to understand this mystery, man must understand these points. At the time you understand and have clarity, you are a human being. *Insān.* Insān Kāmil, perfected man. *Kāmil.* God. Man is *insān, insān* is Insān Kāmil, and Insān Kāmil is man-God, God-man. When he

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becomes Insān Kāmil, he has no form. He exists as God's qualities. He has received God's qualities. He has no *dunyā*, world, no other speech, no other language, no other section. He has God's speech, God's food, God's form, God's section. He (man) is not. His actions are His (God's) actions. His speech is from Him, his breath is from Him, his actions are from Him, his conduct and behavior are from Him, his qualities and benevolence all come from Him. Those qualities and benevolence come from Him. He is not; he has no form. Since God's qualities, God's form, and God's beauty are working, he is not and only He (God) exists in that place.

As long as he has his own speech, he is other. As long as he has his own qualities, he is other. As long as he has his own actions and attachments, he is other. As long as he has a connection to the earth, he is other. But as soon as His (God's) section comes, everything else will die within him. That form will die, and that Light form, God's Power will exist there. Then That does Its work. Then he is not. Then he is God-man, he becomes Light-man. Then His work is done, and the answers, the replies are within him. No matter what the question is, the answer will be within him. He will have no anger or enmity or blemish or fault. This state is God's state.

God has no anger. Religions and scriptures say that God will get angry and will throw you in the fire or put you somewhere else. *No! No.* They say He will hit you, cut you, and chop you. All of this is within *us,* it is the fire that we ourselves foster; it is the knife which we have kept and which we use to cut every heart, piece by piece. It is the fire that we stoke, the knife with which we cut, and the pain with which we inflict pain. Whatever cutting and chopping we do, whatever intentions we act with—that will come (back to us) there. That is what we have fashioned. That is

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hell, the fortress of the mind, the houses that we build, the houses of hell, and it is these that will be given back to us.

God has not created a hell to give us. We ourselves prepare good and evil, hell and heaven. Good, evil. Hell, heaven. We ourselves create that house and suffering. We ourselves form that. He only passes judgment on that, "This is your house, so go to your house."

This is what He does. He does not get angry with us; that is simply what the religions and sects say to frighten us. There is no need to be afraid of Him. There is no need to fear Allāh, the One. He is the One who is very beautiful, the One of love. He gives peace, without anger, to every heart. He drinks the milk of love, He sips that milk of love, He provides the milk of love, and He gives the milk of love. For the *qalb* He is a very good One, One who is without anger.

Truth is His peace. Goodness is His duty. Love is His taste of honey. Compassion is His kingdom. Justice is His scepter. Conscience is His witness. Unity is His kingdom, the kingdom of heaven. Patience is His treasure. *Sabūr, shukūr, tawakkul,* and *al-hamdu lillāh,* inner patience, contentment, surrender to God, and all praise is to God, are His treasures. His three thousand gracious qualities are the *mubārakāt,* the blessings of the three worlds, in His kingdom. The ninety-nine *wilāyāt* are the actions and conduct of God's kingdom that are His Light, the section of Light. Through that benevolent Light, He gives His *rahmah,* grace. This is what He keeps and continually gives.

He does not get angry with anyone, He has no revenge. He does not test anyone. Why should He test anyone? He has given everything and says, "Bring back the answers yourselves." He is a beautiful Father. For love, He is the small One. For justice, He is the great One. He is a great One for justice and a small One for

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love. He is the One who is embraced as Truth, the One who feeds with compassion, the One who is just.

There is no need to fear Him. Fear only truth. We should fear goodness. We should fear (for) these and dispel evil. If we want to live in goodness, then we should fear what causes suffering—evil, hatred, enmity, sin, envy, jealousy, deceit, and vengeance. These are evil things. We must stand strongly against these evils. We should overcome them. We should endeavor to beat and chase away these things that are evil. We should beat them with wisdom and chase these qualities away. If we do not chase away these qualities—the four hundred trillion, ten thousand spiritual (qualities)—then we will be subject to one hundred and five million births. We will be born as animals, scorpions, quadrupeds, horses, donkeys, and snakes; we will develop these forms within us. We should think about this.

My love you. The correct way is to understand this within yourself, to find the answer within yourself, and to act accordingly. There are no separations. We are all one mother, one father, one child, one family, and it is within that that we must find the answers. The answer, the reply is within us, not in others. When each thought asks a question, wisdom must give the answer to that thought. As each mind speaks, the *qalb* must give the reply; when the mind speaks, the *qalb* must give the answer. As each quality speaks, God's qualities must give the answer. Like this, if we conduct ourselves accordingly, we can attain peace in our life. That is *insān*, a human being.

As long as we do not develop this state, we are man-*hayawān* or *hayawān*-man, we are a man that is an animal or an animal whose qualities are those of a man with a human face—a *hayawān*, animal, that has the gratitude of a man.

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We must try to understand this in our life and act accordingly.

My love you. *Āmīn. Āmīn.*

As-salāmu 'alaikum wa rahmatullāhi wa barakātahu kulluhu. May all the peace, the beneficence, and the blessings of God be upon you.

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CHAPTER

1

August 12, 1983, Friday, 7:17 A.M.

Who is man?

Who is God?

What is Truth?

What is satan?

How can we differentiate between man and satan?

What is the difference between God and man?

What is meant by purity?

What is an animal and what is a man? How can we distinguish between them?

Is it true that man was born from the monkey?

What is the wealth of man and what is the wealth of God? He (man) is searching for heaven, to reach God and attain heaven. What is God searching for?

What is man's wealth? Is it sufficient to attain heaven, or does he have a different peace or something else there?

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CHAPTER

1

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 12, 1983, Friday, 7:17 A.M.

BAWA

Who is man?[1]

BAWA MUHAIYADDEEN

God's truth. Good qualities. Truth, good qualities, and love. This is what is called man. These qualities are man.

BAWA

Then who is God?

BAWA MUHAIYADDEEN

Equality. Peace. Tranquility. Love. Compassion. Considering the lives of others as one's own life. Trust. Friendship. Unity.

His love is purity. All of His thoughts, actions, and conduct are pure—the form of love. That state is called God. That is Truth.

BAWA

What is Truth?

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1. *mānidan* (T) Man, human being. Depending on the context, *mānidan* may refer either to a realized human being or to mankind in general.

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BAWA MUHAIYADDEEN

That is a Power that is forever and ever indestructible. That is a Power that cannot be overturned by any shakti, energy. That is a Treasure that is without anger, doubt, suspicion, pride, jealousy, deceit, vengeance, selfishness, or separations. Compassion is Its form. Truth is Its life.

A Power that is filled with those qualities is called God.

BAWA

What is satan?

BAWA MUHAIYADDEEN

One who has qualities that are opposite to these qualities (mentioned above), qualities that are opposite to His (God's): differences, doubt, suspicion, anger, arrogance, evil thoughts, trickery, vengeance, deceit, jealousy, and hypocrisy. These qualities are dark qualities. One who has these is called satan.

This is fire, all fire, a burning fire. If these qualities are present, he is like a jinn. Jinns are created from fire, and the qualities of one who is like this come from fire, they are created from fire.

Like this, that fire is the fire of his life. His life in the *dunyā* and *ākhirah*[2] is destroyed by those qualities of fire. He does not have one day of peace. At all times, at every moment, he attacks and ruins others. In his mind, he ruins, attacks, and fights others.

Such a one who does not have peace even for a day is satan.

BAWA

How can we differentiate between man and satan? How can we see this? Man and satan, how can we recognize the difference between satan and man?

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2. *ākhirah* (A) See Glossary.

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Bawa Muhaiyaddeen

Oh, from his qualities, actions, and conduct. It is through his qualities, actions, and conduct that you can recognize who is man, and it is through these that you can recognize who is satan.

If he is filled with God's qualities, if he has those qualities and actions, he is man. If he is filled with satan's qualities, he is satan; he is not man. So man could be satan and satan could be man.

If the treasury and beauty of God are within him, he is man. If those are not present, if he is filled with these (other qualities), he is a man who is satan.

He will be known by his qualities, actions, speech, and conduct. What is in his heart will be revealed in his face and in his speech. This will be subtly known.

Bawa

What is the difference between God and man? How can we distinguish between God and man?

Bawa Muhaiyaddeen

God is within man and man is within God. Man's soul is God's wealth and God's wealth is man's soul. So, there is a connection.

God's beauty is His qualities and actions. His actions, qualities, and conduct are His beauty. If that beauty is within him (man), if those qualities and that beauty are within him, then God is within him and he is within God. It is through this relationship that he establishes a connection with God. It is through these qualities that a connection is established. On the inside and the outside, he makes a connection, through purity. God is pure. If he (man) becomes pure, he can make a connection.

Fire consumes firewood, does it not? In this way, firewood

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becomes the fire. Like that, when his (man's) arrogance, karma, and maya make contact with God, then, just as the fire consumes the firewood and the firewood becomes fire, all of his qualities are destroyed, and he becomes the perfect purity of God, the Power. Then he becomes pure.

BAWA

What is meant by purity? What is perfect purity?

BAWA MUHAIYADDEEN

Oh, what is purity? God's qualities and attributes. It has no parallel, no comparison, and no separations. It will not attack or ruin anyone. It has equality, peace, and tranquility. It can nurture in the form of love. That perfect purity can give peace and develop tranquility. It is perfectly pure. If a man removes evil and comes to a state of purity within himself, that purity is known as God's qualities. When those qualities reside in him, that is purity, that is Light.

When a gem is extracted from the earth and is polished and faceted, a light appears, does it not? Then it is a pure gem; it is pure. In this way, God is also like this. That Power has discarded everything, is imperishable and undiminishing, and has become valuable. That is purity.

Similarly, when a man removes all the desires, attachments, doubts, and suspicions of the *dunyā,* world, from himself, when he cuts all these away and acquires God's qualities and acts accordingly, he becomes pure. His heart is pure, his actions and conduct (are pure). He grows in God's qualities, in that love, in that unity, and in that peacefulness. That is when man and God dwell in purity. If that state develops, then man is one who is pure and God is One who is pure. These qualities are the kingdom of God. This is the beauty of the kingdom of God.

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All of the harvest that he gains by acting with good qualities in the form of love, and by giving this love to all lives, is heaven. That is known as heaven. For all lives to live in equality and peacefulness is heaven. That is heaven. Heaven is where everyone has a house of peace. That is heaven.

Bawa

What is an animal and what is a man? It is said that there is animal-man and man-animal. How is that? How can we distinguish between them?

Bawa Muhaiyaddeen

Yes, that is true. If one has the qualities of a human being, then he is a man. If he has a human being's actions, conduct, affection, love, behavior, modesty, reserve, shyness, and fear of wrongdoing, *nānam, madam, atcham,* and *payirppu,* if these qualities are there, then he can be said to be a man.

That is a man. He distinguishes between purity and impurity, he washes and cleans what is impure. He has a clean body and clean clothes; he washes his body and clothes. He has the qualities of modesty, reserve, shyness, and fear of wrongdoing—he develops good qualities, good conduct, and modesty.

That is the way he clears the qualities of his body and his mind. He washes away what is wrong and takes what is right, the good qualities. He gathers what is true and discards and washes away everything that is evil. He teaches inner modesty. He teaches modesty and good conduct to the inner house. He teaches good conduct to the mind, develops good conduct in his life and body, and acts outwardly in this manner. That is a man.

But if these actions change, and if the section of the animal qualities develops in a man, then man is an animal. If he does not know what is clean and what is unclean, if he acts like a cow or a

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goat, defecating where he eats and sleeping where he defecates, if he does not have modesty, reserve, and shyness, if he outwardly exhibits his body, is unclean, does not know purity, has a foul odor both inside and outside, and has foul-smelling, evil qualities on the outside, then that is an animal. That is an animal without *pahut arivu,* divine analytic wisdom. Then he is a man-animal. That is a man who is an animal.

BAWA

It is said that man was born from the monkey. Is it true that man was born from the monkey? How can we find out?

BAWA MUHAIYADDEEN

Yes, possibly.

Man was not born from the monkey, but man was born from the tricks of the monkey. It is the mind that is a monkey. The mind is the monkey—it is jumping. It does not stay in one place. Jumping. It jumps. It jumps to all sides. It has no wisdom, the mind has no wisdom. It does what it sees and grabs what it sees. If it sees something, it has a lot of desire for it and goes to grab it. If it sees something else, it jumps to that branch. If it sees another thing, it jumps to that branch. It bites each thing and then throws it away. A monkey grabs and bites everything it sees. It looks at something, grabs it, and then throws it down and looks for something else.

Look at a tree. Watch a monkey on that tree. If there are fruits on the tree where the monkey is, it will grab them, bite them one by one, and then throw them down.

Similarly, the mind is a monkey. It grabs everything from the world, bites it, and throws it away. It grabs everything it sees. That is the mind, that is the monkey of the mind. This monkey does whatever it sees. If it sees someone standing and urinating, it will

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stand and urinate. If someone takes off his clothes, it will take off its clothes. If someone takes off his cap and holds it in his hands, it will take off its cap and hold it in its hands. It imitates what it sees someone else doing. If someone throws a stone, it will throw a stone or the branch of a tree. If someone laughs, it will laugh, *eeeeh.* If someone urinates, it will urinate on him. It imitates everything; it plays back everything it sees.

That is the monkey, the antics of the monkey mind. That is the work of desire and the monkey. One is a dog and one is a monkey. One has the form of a dog, the other has the form of a monkey. These two are called mind and desire.

This desire and mind...when a father and mother join together in the sexual games and the arts, when they embrace and hold each other, the monkey watches that state and imitates it. These are the tricks, the pranks of the mind, the antics of the monkey mind—biting there, biting here, biting the cheek, biting the eyes, biting the tongue, pinching there, pinching here, grabbing here, grabbing there, rolling around, and scratching.

So, it is from those monkey antics that man was born. The body was formed from the antics of that monkey, the tricks of the monkey mind. Man was not born from a monkey, but was born from man's monkey tricks.

Therefore, man was not born from the monkey, but man *was* born from monkey tricks. Because of that, it imitates what it sees, and whatever it sees it desires and grabs, and a little while later throws it away. It grabs another object and throws it away, it bites another object and throws that away. This is the mind. This is the work that the monkey does.

If one can dispel this and acquire the qualities of man, *sabūr, shukūr, tawakkul,* and *al-hamdu lillāh,* inner patience, contentment, surrender to God, and giving all praise to God, and

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through wisdom understand the wrong and the right of each matter, if he can control the mind, tie up this monkey, and control desire—if he can teach both of them—then he is a man. He is a human being. If he can train the mind and the dog of desire and keep them tied up, then he can be called a human being.

Then he is a teacher. Then he is a teacher to the mind, he is a teacher to the monkey mind, he is a teacher to the dog of desire. He is a teacher to the world and to his own mind. He is the teacher to everything within himself, to the mind, desire, thoughts, and intentions. When he controls these, he will be a teacher to everyone. If he can control the desire and mind, he will be the teacher who can teach others to clear what is within them. He is one who has been born from truth. He is one who has been born from purity.

Anyone who is not like this was born from the tricks of the monkey. Man was born from the monkey tricks. If he understands this and subdues, controls, restrains, and teaches himself, if he corrects himself with wisdom, then he is one who comes from God's truth; he is a man who comes from His qualities. He is a wise man. He is a man of wisdom, while this (other) is a man of monkey tricks; he is a monkey. When you look at him, he will always have these monkey tricks. He will bite, scratch, pinch, and mimic and have the *eeenga* and *iinga*. It could be this way. A wise man can distinguish between these two.

He (man) was not born from the monkey, he was born from the pranks of the monkey. You can observe this.

Look at a frog. The tadpole has a tail and two legs. Its abdomen bulges and has a dark color. As time goes by and the tadpole swims around, the tail gets shorter. Two more legs develop; when they come, the body changes. Earlier it was a like a fish. When you look at it, if not for the big stomach, it would look like a fish.

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When you look at it later, it is a frog; later it has become a frog. The frog has a different form.

Like that, if man can change the tricks of desire and the monkey, if, like the tadpole changed into a frog, he too can change, then he can have the beauty of God. He can have the form and beauty of God. It is possible to change. Just as the tadpole changed into the frog, he can change the attachments that are born with the embryo. If he changes, it becomes easy. Then he is a man.

This (other) is a monkey. Man can remain as a monkey, or man can become a man—he can become God.

Bawa

God and man. What is the wealth of man and what is the wealth of God? God does so much, so what profit is there for Him? He should have a profit for doing so much. Man does everything for (the sake of) a heaven. He is searching for heaven, to reach God and attain heaven. That is what he does.

But what is God searching for? What is God searching for?

Bawa Muhaiyaddeen

God? Man is searching for heaven, but what is God searching for? God is searching for His children. God is searching for His children so He can embrace them to His breast. He seeks to join His children to His heart—to take back into Himself the Light that separated from Him, to make it complete. The human lives separated from Him. He is trying to make those lives—the Light, the colors, the rays—that separated from Him, join with Him again. He is doing His duty to unite them with Him again.

If the charge in a battery, that is the current for a light, is used up, the battery needs to be recharged. Only if it is recharged can the battery be useful again. Like that, He has sent His children, He has sent forth that current which must be recharged. When

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all of us go back and disappear in Him, that will be recharged. This is what He is seeking.

The children's value, beauty, bliss, well-being, happiness, peace, tranquility, equanimity, unity, compassion, conscience, justice, and integrity—when all unite and live as one family in the presence of their Father, in this paradise, then that is His happiness. His happiness is to see everyone join together and play. His happiness is to see you like this in the *dunyā* and in *ākhirah*. That is His happiness. This is what He is doing, what He is searching for.

Man searches for heaven, but what God wants is to see everyone play in unity and happiness. His wealth is to see everyone united and blissful. That is what He is searching for. That is His happiness.

BAWA

That is His wealth. Then what is man's wealth? If man attains heaven, then what wealth does he have? Oh. So, what is his wealth? He attains heaven; is there another wealth? Then, what is his life? Is it sufficient to attain heaven, or does he have a different peace or something else there?

BAWA MUHAIYADDEEN

Tambi, little brother, you do not understand what heaven is. You do not know what peace is. You do not know what tranquility is. *Sabūr, shukūr, tawakkul,* and *al-hamdu lillāh,* inner patience, contentment, surrender to God, and giving all praise to God.

Sabūr, shukūr, tawakkul, and *al-hamdu lillāh*—this is a treasury. Whether it is for man or for God, this is the treasury that God has kept. All right then, in this treasury He has kept what you are searching for. Peace and tranquility are what you are searching for. Heaven is peace. It is tranquility, it is peace.

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In a place where there are ten thousand million trees and fruits, where there are a thousand different kinds of honey, tastes, and sweetness, where there are countless flowers and fragrances and scents, where there is inestimable joy and bliss, what more does a man need? What does he need there?

He has a horse to fly on. Everything he intends is there. Except for hell and except for satan's section, the entire section of God is there. Therefore he can experience, see, and do anything he wants (there). He can do God's duty, he can experience it, he can work and help others, he can protect others, he can embrace others, he can lift others, he can care for them; everything is there. There are duties, there is service, there is happiness, there is wealth, there is God's Power, there is Light. Everything is there. What else does he need? That is heaven.

Attaining peace by doing duty and living in freedom is heaven. That is tranquility, that is peace. If you live here, that is tranquility. If you live there, that is tranquility. When you have peace, that is life. If you seek and find this in the world, that is your wealth. If you seek and find it in *ākhirah,* that is your wealth.

Other than that, even if you search for and gather the whole world, if you gather all the wealth, gold, beautiful women, beautiful treasures and gems of the world, if you fill your house with everything you have gathered, if you build many palaces, if you gather tens of millions of celestial maidens and fill your house with their beauty, you will (only) have fighting, quarreling, biting, the barking of dogs, the tricks of monkeys, monkey fights, blood, enmity, and hatred. You will not have peace for even one second. You will not have one second of peace, *no, never.* Therefore, this is not wealth, it is murder.

Everything you gathered was not gold, it was maya, the energies of the mind, and because of this, you have sorrow. But if you

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had gathered those (good) qualities, that would be peace. If you had gathered the section of God, that would be peace, that would be *shanti*. Then your life would have peace here and peace there. Otherwise, you cannot have peace.

This is peace, this is *shanti*. This is the wealth of the world: peace, equanimity, and tranquility are the wealth. Tranquility, happiness, and peace are wealth. Equanimity is the unity and harmony of one's life. This is the kingdom of God and the duty that God does. This is peace, and other than this, anything else you search for will not give you peace.

Anything you gather that does not give you peace is a destructive thing. It will destroy you. It will destroy both you and your life. It is without tranquility. It will throw you into the fire, it will push you into fire. When peace comes to you, that is heaven. Heaven is tranquility and peace. You must carefully think about and understand both of these. If you go to that place, you will understand yourself.

What you can see between God and man is a veil of the mind and a veil of desire—the huge mountain where the monkey of your thoughts, illusion, and satan dwell. Seventy thousand monkeys live there. The animals are there. Animals live in this jungle —monkeys, animals, snakes, and scorpions live there. This mountain is your mind. This is the rock mountain that has grown between God and you. All the poisonous beings live in this rock mountain that has grown there. This mountain is a veil between man and God.

If you can break this mountain, then God and you are very close. Then God is near you and you are near God, and it is easy. Think about this.

My love you. Please reflect upon and think about all of this. You must break this mind with wisdom. With faith, certitude,

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determination, and wisdom, stand strong with certitude, hit the mind with wisdom, and break it. Then we can have peace in our life, we can have tranquility. Then we can see the connection between us and God.

Until we understand the meaning of God…as long as we do not have peace, we cannot see God and God's peace. When we acquire His qualities and find peace, then we can see the state of God's peace within us. Peace is His qualities and actions. When those qualities come within you, then that beauty, that light, that color, that wisdom, and that knowledge can be seen in you. Then, when that state exists in you, it will speak from within that. It will be understood within you, and then you can see God.

Until the time you develop this, it will be difficult for you to see God. God is within you. You must bring Him out. Evil qualities are within you, hell is within you. If you bring these out and want happiness…. Remove these and bring out God, bring out good qualities, bring them out from within you. Bring out the good qualities. Dispel the evil qualities and attain peace.

My love you. We will speak later. Many things came to me, but I have forgotten them. That is all right, later. Please go and do your work.

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CHAPTER

2

August 16, 1983, Tuesday, 7:42 A.M.

What is the kingdom of God? God does not have anything, so what is this kingdom?

What is purity?

Where is His kingdom?

If He (God) has created such a kingdom of perfect purity, why do difficulties, loss, and sorrow come to human beings?

Why is man subject to these difficulties?

Why did God have to cause all these difficulties?

Where is this (the conscience)?

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CHAPTER

2

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 16, 1983, Friday, 7:42 A.M.

BAWA

Bismillāhir-Rahmānir-Rahīm.

They (people) say, "the kingdom of God, the kingdom of God;" what is that? What is the kingdom of God? They keep on speaking about the kingdom of God. Human beings say, "The kingdom of God, the kingdom of God, it is a place of perfect purity, it is a pure kingdom, a heavenly kingdom." This is what they say.

What is that? God does not have anything, so what is this kingdom?

BAWA MUHAIYADDEEN

Is that so, little brother?

All right. God has nothing, that is true. What is meant by God's kingdom is purity. It is pure.

BAWA

What is purity?

BAWA MUHAIYADDEEN

You must understand that God's kingdom is the beautiful qualities: truth, peacefulness, equanimity, love, unity, compassion,

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patience, *sabūr,* inner patience, *shukūr,* contentment, *tawakkul,* trust in God, justice, conscience. It is good thoughts like these that are the qualities of God. It is these qualities that are God's kingdom.

Truth is His Power. Wisdom is His Light. He is Purity, a mysterious Purity. When you look at everything else, the One who is pure is God. He is the One who keeps nothing as His own except these qualities, and He uses them. He keeps these actions as His own, and uses them. That is purity; that is His kingdom. That is His kingdom.

BAWA

Ah, if this is so, where is His kingdom? If this is so, where has He placed His kingdom?

BAWA MUHAIYADDEEN

Hmmm, in every heart. It exists in every heart and every creation as the countenance. Man was created most exaltedly and beautifully. He was created with wisdom. Within man, He (God) has kept a place for His qualities. Man's heart is a heart of purity, a pure *qalb.* When these qualities come forth from there, each human being is in heaven. That is a perfectly pure kingdom, His kingdom. He, God, and mankind live in that place. If you understand this, you will know that place, and you will have peace. One who lives in that place has peace, equality, and tranquility. He will be one who can give peace to other lives. He will be one who can give comfort to other lives and help other lives. He will be one who can protect other lives as his own life.

Like this, he will be one who has the three thousand gracious qualities. He will be a human being. A human being will be a messenger of God. A messenger of God will be a human being, and that human being will be an Insān Kāmil, one of wisdom. That

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one of wisdom will be His representative and, as a representative of truth, will do duty and give peace to all lives.

The kingdom of perfect purity exists in man's *qalb*, and within that, He (God) and man live. That is His kingdom and house. When he (man) comes to that state, he finds peace. He has peace in his speech, in his breath, and in his life, and when he has peace, he can give peace to others. That is His kingdom, the kingdom of purity.

Bawa

Oh, if that is so, if He (God) has created such a kingdom of perfect purity, why do difficulties, loss, and sorrow come to human beings? Why does all this difficulty and dying come? Why does this happen?

Bawa Muhaiyaddeen

Yes, that is true. What you say is correct, what you say is right.

A tree has a limit, does it not? It is created. A leaf that is created also has a limit, and according to that limit, it will fall and then dry up. There is a time of falling. There is a time it starts, a beautiful time it begins, and a time of falling when it dries up. Flowers and fruits all have a time of beauty and a time they fall. You can see this for yourself.

There is both wrong and right. It is possible to make bad into good and it is possible to make good into bad. For this, God has created good and evil. Both exist. There is wisdom and ignorance, man and animal. Man can act like an animal, and man can act like a human being. He can change in many different ways. This is the way it is.

God has given you wisdom to make use of a flower before it reaches its limit. Before a flower reaches its limit, if, with wisdom, you extract its essence, if you extract its fragrance, and if

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you distill it with wisdom, you can preserve it. Then it becomes perfume, a scent, and it can last a long time. A flower only lasts for a week, but its scent can last a long time. You have the wisdom to distill it and preserve it, and you should do so. For that flower that was created, you have the wisdom to preserve its fragrance for a long time.

A fruit has a limit. You can enjoy it within that time period, but if you want to keep it longer, you must extract its juice, or cut the fruit into pieces, dry, and preserve it. That will last a long time, not only in this season but into another season. Like that, if the juice is extracted or if the fruit is dried and made into powder, it can be kept a little longer. This is the way you can preserve it further and further beyond its season. You can do this with any kind of flower, any kind of fruit—you can keep it beyond its limit. Wisdom is the basis for this. Then you can have peace, nourishment, and taste.

God did not create anything that is useless. He did not make him (man) useless, nor did He create anything else to be useless. But because man does not realize the correct stage at which each thing is useful, he lets it go beyond its limit. This is the cause.

A tree has a limit. If a man cuts it down to build a house, paints it, and applies some oil to preserve the wood, then it lasts a long time—it lasts beyond its limit. If not, according to its limit, the wood gets infested and eaten by insects, and it perishes before its limit. If it is not protected before its limit is up, it will perish even before its limit.

It could be that way in life. God has placed everything for a reason—wrong, right, good, evil. Bad can be made into good and good can be made into bad. Each thing can be extended beyond its limit; it can go a little beyond its time. This is the way He created man. Man also has a limit, and within that time limit, he must

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distill and extract the essence. His life should progress from one limit to another limit to another limit. He can go beyond the limits. Just as he distilled and extracted the essence from the flower, he must filter himself. Just as he extracted the juice from the fruit or he dried the fruit, he must dry his own life. He must dry up all his bad qualities, just as the fruit was dried. He must churn his mind and desires and squeeze out and extract the juice.

This is the way he must, from the section of God, squeeze and extract His beauty, that form, and those qualities. Having filtered himself in this way, he can live for a much longer time. He can live beyond and beyond and further beyond the limits. The more research he does, the further he can go. If he escapes this limit and does more research, he can reach another limit. If he goes beyond that and becomes dry like powder, he can move to another limit. By extracting the juice he can extend the time. By drying the fruit he can extend the time; by crushing it into powder he can extend the time even further.

Like this, as man's wisdom and truth grow and develop more and more, he can escape time and seasons and go beyond them. This is possible. God has shown this. He has clearly shown both: this is this way, this is that way. It is the wisdom that you use and your qualities that will give you the understanding. With your qualities and wisdom it is your responsibility to understand and accept that truth and act accordingly. It is up to man to do this. If you do not do this, you will have to leave according to your limit, just as the leaf falls from the tree or the flower falls from the plant. No matter how beautiful you are or how beautiful and fragrant the flower is, this will happen. No matter how beautiful and strong and sweet you are, you will have to fall.

It is to understand this that God has created man more exalted than all other creations. Compared to everything, he (man) is the

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one who has the most clarity, the one who can give love to all lives and protect them. Human beings have been created with clarity and the most exalted wisdom. Human beings and other creations were not created in vain. This has been revealed.

One who has wisdom will make everything into a profit, but one who lacks wisdom will make everything into a loss. If, without wisdom, something that is regarded as good is not used correctly, it will turn into evil. When something that is regarded as evil is cleared and purified in the correct way, then that evil will become good; it can be turned into something good. If goodness is not used correctly, it will become evil.

So, his faith and wisdom are the basis for this; this is the foundation for both of these actions. If he goes to do something good, without understanding it correctly, then it will turn into evil. If he takes evil and goes to do something, but checks it, uses it correctly, and brings it to the good side, it will turn into (something) good. If he does not do this, it remains evil. Then, evil makes him become evil. His qualities and actions and his ignorance destroy him—that is evil. This is not the fault of God.

If a mirror is placed in front of you, it is your duty to look into it. If you look into it and do not know how to clear yourself, whose fault is that? He has shown this to you. If a Father places a mirror in your house, you must go and look into it. If you look into it, you can wash and clean your face and make it right.

Like this, God shows you the world as a mirror. It is up to you to look into it and clear yourself. Look at the wrong and right with wisdom and act accordingly. If you do this, you will understand.

BAWA

Hmm, then why is man subject to these difficulties?

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Bawa Muhaiyaddeen

It is his ignorance. His ignorance, lack of wisdom, selfishness, pride, jealousy, and satan's qualities bring him down. If he has God's qualities, he will not be degraded, he will be exalted.

Bawa

If this is so, why did God have to cause all these difficulties? He could simply not have created them. Why did He create them for us like this?

Bawa Muhaiyaddeen

Ah, well, if He had a foolish brain like yours, that is what He would have done! If He had a brain like yours, He would have done just that. But since He has a clear brain, He can do everything He needs to do. He must do the work that fulfills the purpose for which He manifested. If He had a brain like yours, it might be the way (you think), but to fulfill His purpose, He must do that work according to that wisdom.

Oh, *tambi*, little brother, please think. There is a shakti within you. If you commit a fault, there is a conscience within you. Sometimes this conscience gives you certain warnings, "This is wrong, that is right," and so on. You may have observed it like this. As soon as there is clarity of wisdom, a warning will come. If there is a fault in wisdom, this warning will come. If there is a fault in justice, it will come. It is like that.

Bawa

So, where is this?

Bawa Muhaiyaddeen

That wisdom, that soul is within you. There is a soul of wisdom, a witness. It is this witness that gives warning to the fault. Like this, God, that Power, understands everything, knows everything, and gives judgment on everything within Himself.

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Within that wisdom, just as you were cautioned, all the souls in the world, in the heavens, in the earth, on the land, in the sky, in the water, and in the air beseeched God, "O God..." The *ānmā*, the soul, the atoms, emerged. The soul came forth from within God. It emerged....

From the earth, the sky, the land, the netherworlds, the sea, and the hills, these atoms spoke. They spoke to Allāh, explaining, "O God, please fulfill our needs. We are trembling and quivering in the form of atoms. Please look at us. We need You. Please give us what we need." They said this in their own voice with their own sound.

As soon as God heard the voices and sounds, He said, "Hummm, hummm, very well, if this is what you want, rise up! All right, *kun,* arise, *kun.*" Then each one took a form. Wherever it fell, whatever star it had fallen on, the *rūh,* soul, took that form. They themselves asked, and according to what they requested, He fashioned them. "All right, arise."

"O God, do You not understand us? The seed of water, the seed of the earth, the seed of the sky, the seeds of the sun and moon emerged from You. We burst forth from Your wisdom, we emerged from Your love, qualities, and actions, from Your resplendence and perfection. We came forth from the complete Light which is the Nūr. We, all the rays that emerged, are gathered here. Please make us stable. We are lights. Please give us a form, please give us a state."

God said, "All right, rise up," and so they arose. Then He showed them their food. "All right, your food is within you. Search for it. Your kingdom is within you. Your heaven is within you. Your freedom is within you. Your suffering, sorrow, grief, pain, joy, happiness, and wealth are all within you. What you requested is within you. You will receive according to how you endeavor to

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live and how you search. You will receive profit and loss according to the way you search for your food. Earth lives, water lives, air lives, fire lives, ether, maya lives, and human lives—the six kinds of lives—be! Arise."

Many lives were created out of fire, many lives were created out of light. They were created like this, from the five elements of earth, fire, water, air, and ether.

"You all said that this was what you wanted, therefore, arise. *Shari,* do what is right. You came out from Me, and now I am giving you what you asked for."

In the same way that the conscience rises up from within you and warns you, that conscience explained to God about the things that came out from Him. It arose from within God and explained the sound of the souls. When the sounds made by those rays were heard by God, that Witness explained this to His wisdom. When the pleading, when the sound of those lives, those atoms was heard, this Witness said, "O God, they emerged from You. Please take them on the good path. You are merely looking upon them. Please raise them and give them the good path. Please create a good form."

Then the five elements arose; they were formed. The *sūrah,* the form, arose, and God said, "Everything is there. Look into it yourselves."

See how a dog cannot drink water without sticking out its tongue. Without putting out its tongue, a dog cannot drink water, is that not so? Like that, we have emerged from God, and we must once again ask for whatever we need. If we do not ask, it will not come. Just as the dog must put out its tongue to get water, whatever we intend with our qualities is what will come to us. The results from what we intend with our mind, with our qualities, and with our actions will immediately come.

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Nothing will come back to us if we do not put forth anything. Just as a dog sticks out its tongue to get water, it is by putting forth each intention and quality that we will receive sin, merit, or goodness. This is the cause. We will receive either evil or goodness from whatever quality or whatever thought we put into the world.

If you do not put forth anything, then you are pure. If you know and understand good and evil and put your tongue into something that is good...it is not really necessary to put out your tongue, it is not necessary to put out your mind...and if you look with wisdom, it will be like charging a battery. There will be a charge between God and you. You will not lick the world, you will not put your tongue into karma, sins, and hell. There will be a charge; the connection between God and you will be charged.

It is like charging the current in a battery; the charge is between God and the *qalb*. Then sins will not touch you, karma will not touch you, and you will have peace, equality, and the kingdom of God. This is how it is. If you think about this state, you will know.

If there are questions, then all of the questions are in your mind. If you ask wisdom the question that is in your mind, wisdom will turn that question around. If your mind, your intellect, asks a question, and if you have true wisdom, if you have *pahut arivu*, divine analytic wisdom, you will turn that question around and ask it in the correct way to the mind. By turning that question around, the answer to the question will be given. It will be given to you, to your mind, and if that wisdom is given to the mind, the mind will be corrected and will understand on its own.

Therefore, you must reply to each question yourself, instead of asking others. Do not go here and there making noise on the outside. The answer to each question is within you. Then you will attain peace.

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If a dog is chasing you, do not pick up a branch or a stick, or jump or bark back at it. Do not pick up a branch or a stick, do not bark back at it like a dog, or run away, because it will chase you. Stand still and look at it. Or just stand still. Or, if you are walking and it is barking, *val, val!* at you from behind, spit at it, *pttuu!* Just spit a little, *pttuu!* and it will turn around and leave. Or just stand still. It will bark at you for awhile. Stand and look at it a little, and it will leave. Then you can go.

There are certain situations like this. If you run or jump or crouch, the dog will chase you. It is a simple matter. If the dog approaches, just spit at it, *pttuu,* and say, "Go!" It has a certain awareness, and will be ashamed and go away.

Therefore, your mind will come barking like this, running and barking. In the journey of your life, it will come running from all four sides. The dog of desire and the mind will come running, *bumm bumm bum boon.* Do not bark back at it. It will make many different sounds, but do not bark back. It might grab your leg, it might grab your hand, but simply spit, *pttuu,* and say, "Go. You were born as a dog. Go and change from a dog into a different form!" Look at it with wisdom, spit, *pttuu,* and say, "Go." Beat it with wisdom and say, "Go and stay there." Look at it with wisdom and say, "Go there and stay there. I have work here." Beat it with wisdom, and it will go and stay there. Every time it comes, beat it away with wisdom. Then it will stay there, barking, and you can proceed on your way.

Like this, if you fail to discover this, if you fail to answer your own questions, it is your own fault, your ignorance. Your *qalb* and your wisdom must give the answers to the questions your mind asks. Then it will be easy. Then you will not blame God or blame your neighbors or blame mankind or blame anyone else. This is how it is, little brother. On one side there is a question and

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on the other side there is the answer. The question comes from the left and the answer is on the right. Give that answer. Then you will not blame your neighbors or anyone else or God.

You do not know the answers. You are trying to answer the question that is on the left by standing on the left. Therefore, go to the right side and learn wisdom. Learn the wisdom of truth, peace, and equanimity. Go to a wise man and learn these. Stop finding fault, study, and learn to give the answers. Then it will be good.

My love you.

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CHAPTER

3

August 17, 1983, Wednesday, 8:48 A.M.

How can God be seen?

How can man become God? How can I become God? Is God a man?

If man is to become God, how can that happen?

Who in the world can do this, (become a human being and merge with God)?

It can be done if one is a human being, but are all (people) not human beings?

What is meant by hell?

Some say that after dying you are reborn again. They say you can have peace when you take another birth. Can we become (true) human beings by taking another birth the way they say?

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CHAPTER

3

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 17, 1983, Wednesday, 8:48 A.M.

BAWA

How can God be seen?

BAWA MUHAIYADDEEN

Oh, how can God be seen? When you become God, you can see God.

BAWA

Then how can man become God? How can I become God? Is God a man?

BAWA MUHAIYADDEEN

Yes, God can be man and man can be God.

BAWA

If man is to become God, how can that happen? How can that be done?

BAWA MUHAIYADDEEN

Oh, it is through God's qualities that man can become God—by developing His qualities, His actions and conduct. The beauty of those qualities is God; that beauty and clarity are God. When

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these develop within you, then your *qalb,* inner heart, will be a flower in full bloom, and you will have peace.

When you realize peace, when you realize peace and tranquility, in that place what remains is compassion, compassion for all lives. When compassion grows, love and affection for all lives grow within you. When love and affection grow within you, anger, sin, and enmity are cut away; anger, sin, enmity, and hostility are cut off. Then, what remains in you is patience, *sabūr, shukūr, tawakkul,* and *al-hamdu lillāh,* inner patience, contentment, surrender to God, and giving all praise to God. God's praise will flow as love from God's qualities. Self-pride will be destroyed. Self-pride will be gone, and His praise will exist and be understood. When His praise is understood, His speech will be your understanding. When the "I" disappears, when only He remains, He will speak within you.

Then you are God. Then you exist as God. All your words, your actions and gaze...your words will be beautiful words that will give peace to any heart they enter. Your gaze will be a cooling gaze. When that gaze falls on another's face, it (will cause) a state of love. Other lives will experience the beauty and coolness of your gaze, just as they experience the coolness of moonlight. Honey will flow from your speech; it will flow like milk into the *qalb* of a child who is crying. It will be like the sweetness of honey and candy for the baby and children who are playing.

In this way, to every child you are as a loving mother embracing a motherless child. To one who has no one to call his own, you are a father. These beautiful qualities will be seen in you like this. That is God's quality. It is these qualities that are God. That is Truth. These qualities are the form of that Truth. That Truth is God, and this is His beauty.

When this is seen in you, when this grows in you and the "I"

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dies, what remains is *al-hamdu lillāh,* and Allāhu *akbar,* God is greater. His praise remains. In this state, man is God. He has received that sign. God is within man and gives His sign to man, He gives His wealth to man. He gives man His sign and His wealth. God gives him His sign because he has annihilated the "I," because man has died within Him.

In that state, what is his life? The flower and the fragrance. A flower blooms within his beautiful *qalb,* and He (God) resides as the fragrance. Like a flower and fragrance, God and man unite and do duty in the same place. In that state, you will see God. God and you are merged. That will be the state where God sees you as a human being, and that will be the state where you see God as your beauty. Then you will understand.

Bawa

Who in the world can do this? Can it be done?

Bawa Muhaiyaddeen

Yes, it can be done. If you have the intention to live as a human being, if you have that determination, He will do it. If there is determination and faith, He will do it.

He (God) *can* do it. When his (man's) heart becomes clear, He can do it. If man does not prepare that form, God cannot do it. God can do it; if man becomes a human being, He can do it. Then it is possible for Him to do it.

Bawa

Then, who is the one who cannot do this? It can be done if one is a human being, but are all (people) not human beings? Everyone is human. Isn't everyone human?

Bawa Muhaiyaddeen

Yes, that is a good question. Everyone is human. When you

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look through the eyes, all appear as human beings. But you yourself can see if you are a man with the qualities of a human being.

(Bawa Muhaiyaddeen addresses two people who are sitting in front of him.) You look like human beings. You are a lawyer and he is an *'ālim,* a knowledgeable person. You look like human beings. But if you inquire into whether you yourself are a (true) human being, you will know. You must do the research, you must research into yourself.

Are you doing the work of a human being? Or are you doing the work of satan? Or are you doing the work of a *hayawān,* an animal? Or are you doing the work of the fairies and jinns? Or are you doing the work of snakes, reptiles, birds, or the work of the elements of earth, fire, water, air, and ether—the elements, the demons and ghosts, the five senses, the *nafs ammārah,* the desires, or the work of the monkey of the mind or the dog of desire?

You must inquire into what kind of work you are doing, what the result of that work is, and who you are. There is a witness within you. For the justice of what you do, there is a witness, the conscience. That is the conscience. When justice fails, the conscience is your witness that warns you. For this, you have the purity of wisdom that is a camera of light. Wisdom researches into the tricks that the mind performs. Wisdom is the camera that researches into the tricks performed by desire and the mind, into the things that the mind catches hold of. Wisdom checks and researches into each quality that is caught and brought before it. Then it (wisdom) understands. Whatever work you are doing, you can see its form. In the form that you have taken, you must find out who you are.

It cannot be said that you are a human being just because you have a human face. When the qualities of a human being develop, when the state of that wisdom and those qualities develop, you

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will be a human being. It is then that you can be seen as a human being. Each one must understand for himself.

Yet, God will understand. And a wise man will know. If you become a wise man, you will also know, you will know who you are. It is only then that you will understand. Everybody is a human being, but to find out, "Am I a man?" is what is clever. Then you will know. "Everybody is a human being. Am I also a human being?" When you know this for yourself, then you will know who you are. Understand?

Before that (state develops), that cannot be said. Each of you must research into this. It is something that each one must find out on his own. In general, looking at the world, I cannot say this. Do you understand? We should think about this.

Bawa

If that is so, what is meant by hell?

Bawa Muhaiyaddeen

Hell? When each one looks at himself, he will know. When each one looks, he will know. Hell is a place of torment.

You go to the supermarket and buy everything your mind and desire want: meat, fish, this and that. You gather these, bring them to the kitchen, cut them and mash them. You take the meat and vegetables, cut, chop, and boil all of them, and then their beauty is diminished. What was wholesome is cut, chopped, and boiled. What you first brought is cut and cooked and has now come to a state of torment.

All of them were beautiful when you brought them, but you did this to them. What a lot of difficulties you have given them. Finally, some are put in the fire. Some are roasted, some are sliced, some are stirred, some are melted. So many difficulties are given to them. Each undergoes many difficulties. Then you

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eat them, "Ahh! That's tasty! *Shipzp, shipzp, shipzp.*" You savor it.

Like that, your mind, desire, thoughts, and all of the bad qualities go into the world. They search for and bring everything, and what they bring, they cut up and store. They gather these for themselves, do they not? In this way, the smell of these qualities that we have gathered for ourselves will boil us, chop us, and cut us up in hell. We will be thrown into the kitchen of the fire. Then hell will savor that, *shipzp, shipzp*. Finally, having been thrown into the fire, put into the oil, and fried and roasted, hell relishes that. It eats that and savors the taste.

Just as we ate and captured other lives, hell takes everything our intentions gathered, eats them, and savors them, *shipzp, shipzp, shipzp*. These are the things we ourselves gathered. Just as we gathered and ate them, hell will gather all of these qualities, all the things we put there, and will savor and eat them. This state is the state of hell.

When you give room to these qualities and let the mind acquire what it wants, every day hell will bake you. One (quality) will roast you, one will fry you, one will make you cry, one will torment you, one will put you in oil, one will put you in heat, one will put you in fire. This is how they will roast you. In this way you will know what hell is in your life. Without a second's relief you will have torment, pain, and sorrow. Just as you chopped vegetables in the kitchen, your mind will chop you up every day. It will torment you, burn you, and slice you. You will not have peace for even a second. Mind and desire will always be cutting you, karma and these (evil) qualities will be eating you. They will eat your blood, eat your flesh, eat your brain, and eat your wisdom—they will savor each of these. They will eat your life, eat your happiness. They will eat everything. They will eat love, eat wisdom, eat good qualities, and eat good thoughts. These animals will eat

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everything. They will eat everything in your life. They will go on eating your life, and once they have finished eating, in the end, hell will eat *you.* When the hell that is devouring you from within finishes eating you, judgment is given to that and you are put into (another) hell to be eaten. This is the way hell eats up life.

If you lose wisdom, if you lose the human nature, at the time you lose the wisdom of man, these qualities that work within you and have befriended you will be hell, and they will eat you. They will devour you. Always, without giving any peace, they will be tormenting you. What is that place? That is hell. You will see hell while you are still alive, and later you will be in the hell of dying without dying. Later you will experience a living death in the fire of hell. Now the fire is burning you without your knowing it. Later, after you die, the fire will burn you, and you *will* be aware of it. That is hell.

The mind, desire, and thoughts are the fire (now). The fire of the sins of everything that you gathered will come later. This is the suffering we will undergo. If you can overcome this hell (here), if you become a human being and overcome this hell and these thoughts, then you will be one who has conquered the hell that comes later. If you overcome this hell here, you will not experience that hell. It will not be awaiting you.

Whoever conquers mind, desire, and thoughts, this hell of karma—his life is free; it is heaven. This is heaven, his life is heaven. This heaven is the heaven of the soul, the heaven of life. For one who has experienced both of these, God's kingdom is heaven. For him, God's kingdom is heaven, that is heaven.

This is what one has to endeavor to find in his own life. One must search for this, experience it, understand it, and strive to act accordingly. We should think about this.

Understand?

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BAWA

Now, some say that after dying you are reborn again. They say you can have peace when you take another birth. Can we become (true) human beings by taking another birth the way they say? Some people think this way.

BAWA MUHAIYADDEEN

Yes. (They think that) if they have the miracle of rebirth they can go to heaven.

I researched into this. What you say is correct. I took all kinds of good food. I thought that if I changed their form into a different form, I could observe that form and then see if their birth changed to a new birth of the kingdom of heaven. I gathered all these, and in order to change their form, I ate them all. I ate all of this food, these vegetables, so that their form could be changed and sent to heaven—to change this birth into the birth of a human being. (I thought) that would be good.

I cooked and ate all of them, and then went to the bathroom. It came out below. I was looking to see what kind of rebirth there would be. What came out below was a really foul odor. The rebirth was much worse than the previous birth. I watched to see what the new birth was going to do as it went into the toilet. I saw that in their previous birth, these vegetables were beautiful and existed in a good way, but in taking another birth they ended up as a terrible smell.

All right, I took what had come out and put it on a heater to see whether it would have a better birth. To determine this, I roasted it over the fire. It became powder. When it became powder, what was it? It was fertilizer for other vegetables.

So, I scattered that rebirth on the earth as fertilizer. All of the things I gathered were scattered there, but that birth was not a

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better birth. It just mixed with the earth in an even more disgusting way. Through that, other vegetables came. This was repeated again and again. This is the way they were changed in the earth and perished in the earth. Their birth did not improve, they just went lower and lower.

Like that, man thinks he can leave what he now has and take another birth, be reborn. Now he has a human birth. But with each thought, he makes a monkey into a god and surrenders to the monkey, makes a bull into a god and surrenders to the bull, makes a snake into a god and surrenders to the snake. He makes each and every thing in his mind into four hundred trillion, ten thousand gods. He makes each thought into a god and surrenders to it: the snake, scorpion, lizard, horse, donkey. By surrendering to these, what birth will he take? He will take the form of whatever he has surrendered to. He will never change into a human being. Even after one hundred and five million births, when he is finally a worm, he will never have freedom. Why? Because he has taken these forms. He will never experience freedom even for a day. He will never again change into a human being.

For man to become a human being he must, in this birth itself, have the state of a human being. He must change these qualities, he must change the animal qualities. He must change the qualities of the *asuras*, demons, the qualities of animals, the qualities of vampires, and the qualities of ghouls. If he changes the qualities of the ghosts, satans, and animals, then he can change those sections that are within him. He can change the qualities that come through these sections and the connections that are in his flesh, in his food, in his blood, in the water, in the air, and in the fire.

If he can acquire the qualities of God that came with him originally, if he can gather these, if he can change his qualities

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and gather *these* qualities, then this birth will change. Then this human birth becomes God's birth. He becomes God, man-God. He is elevated. Man becomes God. Man is Truth, one of Truth. He becomes an Insān Kāmil, a perfected man. He becomes one of wisdom. He becomes His representative. One who has wisdom is His representative. He becomes His (God's) messenger, he becomes a high commissioner in His kingdom. After that, as he does the correct duties, he keeps on changing. He changes step by step. In this birth itself, he keeps on changing. Then what happens? He becomes God. As soon as His (God's) qualities and actions come into him, he (man) disappears and His (God's) Power comes there. Then he becomes God.

This is the state of man becoming God. It is in this one birth itself that he changes. He is annihilated and changed. This body itself becomes gold, gems, silver, wisdom, light, and plenitude—a beautiful form that grows within God's qualities. This is how he changes. He grows within that. Just as a fetus in the womb changes and develops into a child, he keeps changing and changing, growing in God. He grows in God's qualities; he grows in those actions, qualities, and conduct. Having completed that, he merges with Him. This has to be done in this birth itself, this state must be fulfilled in this birth itself. This is rebirth.

This is what Jesus ﷺ said: "If man does not change and is not reborn, he will not see God or the kingdom of God." What kind of rebirth is this? We must change from these qualities of the five elements, mind, and desire, and be reborn in God. We must be reborn in His qualities and actions. If we are not reborn like that, we can never see God or the kingdom of God. Therefore, it is only if we change and are reborn that we can see His kingdom. Then we will understand and see His kingdom, Him, and man.

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Therefore, change in this birth itself! We must change while we are in this form and be reborn. Keep changing, changing, changing, changing and be reborn in His qualities and wisdom. Be reborn in His section. That is rebirth. Man must do this.

By living like an animal now and being born as another animal later, you cannot attain liberation. If you are born as a dog now, you could be reborn later as a donkey or something worse than a donkey—a pig. This is man's ignorance and lack of wisdom. In his mind, he goes on believing this, but when he understands through wisdom, he will know that if he misses the chance in this birth, he does not know what will happen in another birth. Wise people have spoken about this.

My love you. What time is it? Shall we stop now? We will think about this later. These are questions and answers about God. Let us each ask the questions within ourselves. All these are questions that exist within each of us. Thank you. *Anbu,* love. All right, children, breakfast. Is it enough?

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CHAPTER

4

August 17, 1983, Wednesday, 7:00 P.M.

It is said that there is a God, Allāh. Can you give us proof that He exists?

Did each prophet come to create a different religion? Is there a different point, a different path for each religion? How can we see and prove that God and God's representatives are one?

The world says "good one, bad one." It is difficult to determine who is a good man or who is an evil man. How can this be done?

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CHAPTER

4

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 17, 1983, Wednesday, 7:00 P.M.

BAWA

Bismillāhir-Rahmānir-Rahīm.

It is said that there is a God, Allāh. We do not know where He lives, no one knows. They say He exists; this is what mankind accepts. Can you give us proof that He exists?

BAWA MUHAIYADDEEN

Yes, that is good, *tambi,* little brother. What you are asking is good.

One asks the question and one answers the question, is that not so? There is no doubt who is more clever. The one who asks the question can ask anything, but the one who answers the question must be a little careful in his reply; he is the one who has the difficulty. One simply asks the question, but the difficulty is for the one who answers the question. He must answer in the correct way, so he has the difficulty.

Similarly, anyone can say the word "God," but to discover where God exists is difficult. To find out where He is, to discover where He lives, is difficult. The question you are asking is like this. This is indeed a question: "Where does He exist, where can

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we find Him?" But it is difficult for the one who answers, and it is also difficult for one to find Him.

But, *tambi*, if you want to find such a Being...that is a Plenitude. If you want to discover That, there is no place where It is not. It is a Power. There is no place where that Power does not exist. It is a natural Power; it is a Power that makes all lives move. If not for That, not even an atom would move. This is what the wise men have said. The great wise men, the *gnānis* who have lost the "I," have said this. It is a Power; it is a Power that has no form, figure, or shape. Because this is so, It exists everywhere. It is within you.

You need to find the place within yourself where you exist. If you can discover within yourself where you exist, then you can understand where It exists within you. You now see a world outside and a world within yourself. In the external world, the proof that God exists is seen in His creations. But, you have a world inside you. And within that world, with each thought, you are creating so many creations. With desire, intentions, the mind, and the thoughts, you are creating so many forms. With attachments, with house and property, with earth, with woman, and with wealth, you are creating so many sections and forms. All these creations can be seen in this world. Within that, there is a witness.

Within the world that you created is a world that He has created. The earth, fire, water, air, and ether, the sun, the moon, and the stars are in the world He has created. There is also the world that you created. And, within what He has created and what you have created is the world of the soul, of life. Have you discovered that world of the soul? You have not discovered it. Only when you discover *that* can you discover who you are.

That has so many mysteries, *sirr*, within it. That is within a

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muscle inside your body.[1] It is within a piece of flesh, a muscle. That (piece of flesh) can be seen as a muscle, but when you understand it well, that muscle is a mosque. It can be seen as a stage for prayer. It can be seen as a place where you study and recite, or a school, or a stage for prayer. Or it is a place where good conduct and the qualities of God are taught. There are a number of platforms there. It is also a place where your soul prays to God. If, in that place, you discover who you are, then you can discover the soul that is within you. When you discover that light, then you can discover *that* Light. You can discover what it (the light) surrenders to. You can discover that one place. When you understand this within yourself, you will see that place, you will know the place where God exists. You will know the place where He exists, and you will know the place where you exist.

Until you discover this, there will be questions. You will keep asking questions, but it will be difficult for the one who must give the answer. Understand? Do you understand?

Bawa

All right. We realize that we do not know where God exists. But let us try to understand. We must try to understand this.

The scriptures and the religions say that all the prophets came, that there have been a number of prophets who came, and that the prophets said what God told them. From all the words of the prophets came these: There is the Hindu religion. There are those who worship fire—those who worship the light, the sun and the moon. There is Christianity, those who worship spirits, miracles,

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1. The piece of flesh, or muscle, is known as the *Bismin kai* (A & T). The *Bismin kai* is an actual piece of flesh, a small node on the outer surface of the right side of the heart, near the lungs. It is called a piece of flesh and within it is a point, a Power, a place where the Light dwells. It is God's house. (From "Songs of God's Resonance," by M. R. Bawa Muhaiyaddeen ⓡ, page 71.)

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and the soul—those who worship God—and in this way worship His miracles and many other things. There is Islām, those who say that there is nothing other than God, those who have this belief in God; there is a religion like this. And then there are those who say there is nothing, that darkness is god. They worship the darkness, satan. They worship without light, in the darkness; they say they are worshipping God but are really worshipping satan. There is a group like this. Some light a fire, saying it is God.

They say all of this. They say that this is what the prophets came and told them. As a result, many religions have formed, and because of each religion and each scripture there are many separations. Did each prophet come to create a different religion? Or is there only one God? Or are there many gods? Is there a different point, a different path for each religion? How can we see and prove that God and God's representatives are one?

Today's world is like this; there are many differences and separations, many, many wars, destruction, murders, and sin. There are so many difficulties. So, why did God send the section of the prophets? Who is at fault? Who is wrong? Is that the truth? Is it wrong or is it right? It is difficult for us to prove this.

It would be good if an explanation for that could be given to us. You know how to speak about God, therefore, please give us an explanation.

BAWA MUHAIYADDEEN

That is correct. It is correct that I do speak about God, but I do not speak only about God, I also speak about you and about me. I speak about you and I also speak about me. In addition, we must also speak about what is within ourselves.

You are a brother, I am a brother, and between brother and brother there is one father. We must also speak about that. There

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is only one place. There is one house, one mother and father, and one brother. Since there is one house, we speak together. There is no separation, no division.

If you are my brother and if you walk away on two legs, is that a separation? No. If I walk away on two legs to do my job, is that a separation? The work we have might be in different places. If the father walks away on two legs, is that a separation? If the mother stays in the house and does her own work, is that a separation? No. Whatever you earn should be brought back to the mother. What I earn should be brought back to the father. What the mother and father earn should be brought to the father or the mother; everything should come to one family. We collect it in one place and then look at the earnings and expenses. The mother and father look at this, and then the profit and the loss are known.

God's work is like this. His creations are His children; so, we are all one family. It is certain that we are one family. We were formed from one fistful of earth; God created us this way. He made the earth beautiful. Within the earth are many different colors and hues. Many things are there: gems, silver, gold, pure gold, mercury, copper, iron, oil, and lead. Diamonds, precious gems, gold, sulfur, fire, and water are all within the earth. These elements are there; they all have different colors and different sounds. They are within the body. They are mixed within that one fistful of earth. In this way, these metals are within man. In man's body there is sulfur. There is sulfur, there is lead, there is silver, there is gold, and there are gems. Otherwise there would be no light in your eyes. There is a black color in the eye, and within that there is light, a luminosity. This comes from an element that is within it.

Like this, all of the elements are within you. The colors are there, the hues are there, the elements are there, oil is there. The

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essence of oil is within you, the essence of iron is there, and the essence of silver is there; they are all there. There is aluminum, copper, lead, and iron—all are there. There is nothing that is not within you. Everything that is in the earth is within you; the essences are there, and those qualities are there. If you research into this, if you check and examine your body and your blood, you will find calcium and iron there. If they are found to be deficient, you will become ill, and if they are in excess, you will become ill. This is the way the elements are.

So, it is like this that each man has been created out of one fistful of earth. When there is a disparity in the qualities, when they increase or decrease and these disparities come, various kinds of illnesses develop. The qualities and actions will change and craziness will come. Some (people) will become hysterical, some will become lustful, some will become angry, some will have sexual craving, some will become crazy because of sex and the sexual arts, some will have an acting craziness, some will have a craziness for alcohol, intoxicants, or drugs. So much hysteria can come. The ninety-six kinds of crazinesses can come. There are ninety-six potentialities, *tattwas,* that can become the ninety-six different crazinesses—the bilious crazinesses—once there is a disparity in the elements. These come from the qualities. Arrogance—fecal arrogance, arrogance comes from this, and the animal qualities can come from this.

A man will act according to whatever quality is dominant at that time. We cannot say what he will do. At that time he may be like a ghost, an animal, a dog, a cat, or a donkey. Although his form may appear to be human, all his actions, qualities, and forces are like that of an animal. As a result he could be a man or an animal, a man or a snake, a man or a satan, a man or a lion or a tiger. In this way, his qualities can change, and if they change,

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many difficulties arise. This is why one person attacks, kills, and causes sorrow to another person.

It is because of the shaktis, energies, and the qualities of the earth that are mingled within him (man) that God has sent down each of the prophets and His representatives. But, that is not religion. We are scattered in different areas. Some people are in jungles. There are animals living in the jungle with human faces; some who have the face of man live in the jungle. The world is a huge jungle. Some live in the cleared jungle, some live in the jungle itself; this is a huge jungle. Human forms live like this in the jungles that they themselves have created, according to their own qualities. They live in dangerous places.

The prophets came to teach (men) that they should not murder each other and that they should live as children of the same mother and father. They came to prove that there is One who created them. The prophets came and spoke about God and spoke about man, and explained that we should live as one, as one family, as the children of Adam ﷺ. They came solely to unite God and man as one. They came to give peace and tranquility to each heart. They did not say, "Worship me. I have brought a religion. I have brought a scripture. I am God." They did not say, "My God is a different God."

There is only one God. God is One. He is the One who has the beautiful qualities, the One who has peace and tranquility. He is the Almighty One who creates, protects, and sustains everything. That God is One, and it is from this One that all of these (beings) came. They brought the truth. The *rasūls,* messengers of God, the *olimārgal,* light-beings, the *qutbs*, divinely wise beings, the *auliyā',* saints, the *ambiyā',* prophets, and the *gnānis,* wise men, came to establish and show that there is one God.

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There are many paths; depending on where you live, there may be different paths to reach the main road. Some are in the sea, some are on the land, some in the mountains, some in the jungles, some in the cities—the children of one mother have been scattered like this in different places. Some are in the form of demons, some are in the form of dogs, some are in the form of man, and some are in the form of animals. Therefore, their forms must change, and they must come to the main road. When they come to that main road, they have reached the one path.

East-west. From the place of birth in the east, everyone (must) come to the west, to the straight path. Everyone comes to one intersection, the heart. This is our central place, this is everyone's central place. It is from this place that you must understand what needs to be understood, and see your Father directly. This is the station of justice, God's house, the place of equanimity, peace, and tranquility where judgment is given. Having come to this place you give judgment, understand, and go beyond.

The prophets gave (man) the explanations, the wisdom, the ability, and the qualities to do this. They did not bring anything to separate us; they did not form a religion or say "I, I, worship me." They did not say we should worship them. They said that there is none worthy of worship other than God, that we should accept Allāh, that Power, and that we should not worship anyone else.

He is the Helper, and the others are His messengers, the prophets, and the wise men. They are the proof. That is the proof, but you have separated this into different religions and different scriptures. If the state of your wisdom is correct and you reflect on this, you will understand. If not, it is (due to) your own ignorance or lack of wisdom. You must understand this with wisdom.

My love you, jeweled lights of my eyes. There is a sun, you can see it. At night there is a moon. During the day there is a sun,

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bright sunlight falls. The light is very bright. At certain times you cannot look at it with your eyes; it is too bright for your eyes to look at, you have to close your eyes. Some people can look at it, some people cannot look at it because it dazzles the eyes.

Some people extract the current from that light and put it into a machine to use for light or for heating water or for heat or for coolness. They put it into big machines for bigger tasks, or they use it in small machines for smaller tasks, like drawing water. Different people use it for different purposes. Some people take the current from the sun and use it to start a fire. Like this, each section takes it and utilizes it.

Some may not use it at all; they may use current that comes from water or current that comes from the town hall. Some take it separately to use for themselves; they use their own machines to take the current from the sun for their own use. You can see this today, in the ways in which they extract current.

But there is only one sun. Did they take it (the current) from many different places? Did they take it from many different suns? In the world there is only one sun that we can see. Although we take from one source, it is used in many different ways. Whether it is in the east, in the west, in the north, or in the south, it is from one sun. There is no need to beat each other up, saying, "My sun is different, your sun is different, this is different, that is different." You should not do this. If you do this it is ignorance.

The sun is one. And, like this, God is also One. And the prophets that came from God are one; they are all His representatives. Whether you take it or you (someone else) take it or you (someone else) take it or you (someone else) take it, it all comes from that one Light. That is the teachings of God. Like that, all of the teachings of God that the prophets brought are from the one God. That is one teaching.

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What is it (the current) needed for? To have light in the house, to keep the cold out of the house, to provide light for the darkness, and to draw water with a machine; all this can be done by using a machine.

Like this, the wisdom and the knowledge that God gave were brought to correct our life—to make our life right, to make it tranquil, to develop peace and tranquility, for us to live in peace, to know God, to worship Him, and through worship to reach Him. This is what He gave us, and this is what the prophets brought.

Just as you gain benefit from the sun, there is benefit to be gained from God. This (benefit) is something He sends so that we can attain peace and tranquility. It is this teaching that He sends. If we understand this, we will know. Then there will be no fighting between races and religions, no differences; all will be one.

Just as it (the light) comes from one sun, God is One and we are one family. If we look at this, we will realize that all of these things were sent so that we can attain peace, improve our life, worship, conduct our life in an exalted manner, and learn with clarity. This is the work—to understand the truth. You should think about this.

If you think about this and understand this with wisdom, you will know that there is one family, one society, and one God, and that everything the prophets brought is His truth. Everything they brought was to free us from hell, to free us from slavery, and to establish peace in our lives. They came to bring peace and tranquility to our lives. This is the meaning. If you understand it correctly, this is how it is.

My love you. Understand?

BAWA

Yes.

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Bawa Muhaiyaddeen

This is a dialogue between the one who is asking the question and the one who is giving the answer. Bawa is asking, and the one who is giving the answer is Bawa Muhaiyaddeen. Is this not so?

Bawa

The world says "good one, bad one." It says "that is a good man" or "that is a bad man." It is difficult to determine who is a good man or who is an evil man. It is difficult to find out. If I inquire into this and, through this inquiry, if I join with an evil man, it could be dangerous for me, and then how could I escape or how could I determine this? Is this possible? How can this be done?

Bawa Muhaiyaddeen

Yes, that is good. Good, little brother, what you say is correct. The one who is good and the one who is evil are both within you. There are so many evil ones who have joined with you and are living within you. If there is even one who is exalted (within you), there will be many evil ones that you are bringing up and nurturing.

If you look at someone and speak lovingly, embrace him, and free him from trouble and grief, then you are a good one. That is a good one. But one who uses abusive words, *padada, pupdada, dam, deem,* whether he is your friend or not your friend, is an evil one. If he causes pain to others, he is an evil one.

So, in one tongue two people are kept. In one *qalb,* heart, there are so many evil ones. In that one place, in the mind, there are so many evil desires and cravings, so many people. There is self-business, anger, arrogance, pride, jealousy, deceit, and doubt, so many people. These are all within you, and they are evil ones. You live in the midst of these, among so many evil ones.

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When you are nurturing so many evil ones, and when you come out saying you want to escape from these evil ones, how can you escape, *tambi?* You are raising so many evil things: lions, tigers, bears, elephants, snakes, pythons, and vipers. You are bringing up all of these: the cunning fox, Alsatian dogs, the monkey that squeezes man's neck, monkeys that beat their chests, saying, "I, I, I," whales, and crocodiles. You are bringing these up. We are bringing these up and then we look outside, but who is the enemy outside? Who is the evil one and who is the one who is looking? This is not the way, *tambi.*

When you correct the enemies that are inside you, when these are corrected and you become a good one, then the words that come from your tongue will be good words. Your whole heart will be a pure and clear heart. Your glance will be cooling. All your thoughts and speech will be the words of the honey of God—love and peace; wherever they go they will go as honey and peace and milk. All of those words will be milk for those who are hungry, honey for the child who is crying, milk for the child who is hungry, honey for those who are sick, and the fruit of love of the heart for those who are suffering.

In this way, each one of your qualities will go and give peace and tranquility. Then you will have no enemies; you will have no adversaries. When you reach this state, upon seeing you, everyone will respect you and bow down and pay obeisance to you. You will never see an enemy on the outside. When you become clear within yourself, there will be no need to run away from anyone or to fear anyone. Fear will run away when it sees you; enmity will run away when it sees you! Enmity will never come near you. Love and compassion will draw near you and embrace you. When the enemies on the inside leave, there will be no enemies on the outside.

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But, when you look...you can see in the distance when it is going to rain. The clouds become dark and form in a large mass. The black clouds gather (and the sound) "*oooooo*" comes before the rain. You can see this. You will know this even from a distance of eight or ten miles. This is how you will know it is going to rain. When it is coming, you will hear this howling sound, "*ooooooooooo, shooo.*" You can hear the sound. As soon as this sound is heard, people run away in fear to take shelter from the rain. They run when they hear this sound.

Like this, when you become clear, the world, satan, demons, and ghosts will come from outside and make a sound. They will howl, "*oooooo.*" But when the sound and the darkness come towards you, a wind, "*suuuuuuu,*" will blow them away. As soon as your glance falls on them, then the good forces within you, that goodness, will with one gust blow them all away. They will not be able to come near you. They (the good forces) will not let anything from that storm come near you. They will push that crowd, that storm, far away to some other place, such as an ocean. Then you will be clear. No storm will approach you. What happened to the rain that was coming? It is gone.

In this way, when all of the evils and sins gather and roll towards you and when you look at them, they will be averted. Then you will be clear; you will have no enemy. As soon as you change into a good one, you will have no enemy on the outside. If one does come, it will be blown away like the rain.

If you become a good one, God is with you. Then, He will protect you.

My love you. Understand?

Bawa

Yes.

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BAWA MUHAIYADDEEN
Is it all right?

BAWA
Yes.

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CHAPTER

5

August 18, 1983, Thursday, 8:00 A.M.

In this world, is it necessary for man to have a connection to God? Is it necessary for man to pray to God? What benefit does he gain from this?

What about the people who do not want a connection to God, and the people who do not have the connection to prayer? Do they not have peace? How can we believe that the one who worships has peace and the one who does not worship has no peace?

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CHAPTER

5

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 18, 1983, Thursday, 8:00 A.M.

Bawa

Bismillāhir-Rahmānir-Rahīm.

I have a question to ask you. Bawa Muhaiyaddeen, we are going to ask you a question.[1] In this world, is it necessary for man to have a connection to God? Is it necessary for man to pray to God? What benefit does he gain from this? What is the purpose? What is the reason that man needs God? What is the reason he should pray to Him? What is this for?

Bawa Muhaiyaddeen

Yes, that is certainly a subtle question, your question is a subtle question. But there is no basis for you to pray to God or not pray to God. There is nothing that says it is compulsory to worship God. God does not say, "Worship Me." Whether man worships Him or does not worship Him, it does not matter to Him.

He (man) must understand himself. If he understands who he is while he is living on the earth, then he will know. If he says, "I come from the earth, but I do not want a connection to the earth," where will he be able to understand this? If he comes from

1. Bawa often fluctuates between addressing himself as "I" and "we."

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it and says he does not want a connection to it, how will he live, where can he live?

Like this, he needs a taste of the food of God. If he gets that food, he will have peace, he will have tranquility. If that does not come, he will not have peace.

Therefore, God is the *Rahmatul-'ālamīn,* the Mercy of all the universes. To attain freedom of the soul and peace, he (man) must realize and worship the One who created him; he must establish this connection. Establishing this connection is the state of one who has wisdom. Then he can receive peace. That is a path of peace and tranquility in his life. Man worships the One who created him, the Father, so he can go from the wrong path to the right path and receive peace in life. Prayer is to understand that He is the One who created him, and to prostrate and pay obeisance to Him. He prostrates to Him with His qualities and pays obeisance to Him, the Father of the soul, the Father of wisdom.

God shows the path to remove our suffering, sorrow, and grief. He is the One who prevents the many attacks on us. He gives *sabūr,* inner patience, *shukūr,* contentment, *tawakkul,* trust in Him, patience, and faith to the *qalb,* heart. He is the One who makes things small. When something that is as big as a mountain comes, He will reduce it to a piece of straw, to a state in which it cannot affect you. Then you will have peace in your life.

It is to attain that state of peace for yourself that you pray. You pay obeisance to your Father so that you can establish peace and tranquility for yourself. This is what is necessary for your own life. Just as food is necessary for the body, this is necessary for your soul and life. If you understand this with wisdom, you will realize that this is an important duty you need to do. This is a duty.

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A house needs light, therefore a light must be placed there. No matter how beautifully you build a house, darkness will come. Darkness is not only on the outside, it comes inside. You do not only put lights on the outside. When you build a house and enclose it, the darkness comes inside it. For that, you need light, you need to place light inside it. If that is placed there, the darkness will be dispelled and you will have light.

Like that, no matter how you beautify your body on the outside—even though you make yourself beautiful on the outside and gain praise and respect—darkness will come inside you. Darkness will come into your life; suffering, darkness, and grief will all come. To dispel the darkness and to attain clarity in your life, prayer is necessary. It is needed so that you can understand your faults and virtues, act according to what is right, and have a life of peace.

Then you will understand; you will understand that this is why you pray. Since you are the one who is praying, you will understand within yourself the benefit and the purpose of that prayer, and you will understand peace. Then the beauty of both of these will be known within you. You will understand how you received peace and tranquility from this prayer. You will understand this; you will understand this within yourself. Then you will know.

Understand?

Bawa

Yes. If this is so, then what about the people who do not want a connection to God, and the people who do not have the connection to prayer? Do they not have peace? Do they not also live? We have seen that there are certain countries where the name of God cannot be mentioned. Prayer and worship are forbidden there. Some countries are like this.

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Many people live in these (countries). So, for those who are there, do they not have peace, do they not live? They are living well. In all these countries there are people like this. Some countries are like this, some countries are not like this, some countries are made up of two or three sections—one section that wants God, one section that does not want God. There is a section that undergoes difficulty, there is a section that undergoes suffering, and there is a section that experiences happiness. These (sections) are there. This is the way it is all over the world.

In some countries God's name and worship to God are not considered necessary—this is controlled. It is like this in some countries. Do the people in these countries die because they do not have peace? Do they perish because they do not have peace? Do they not get food there; do they not get everything else? We can see this in the world, so what can we do about this?

So, what is this? How can we believe that the one who worships has peace and the one who does not worship has no peace?

BAWA MUHAIYADDEEN

Good, *tambi*, little brother, the question you asked is very good. To give an answer to this question.... You have completely opened (only) one side. One side has been opened for everything. You have opened (only) one side for *gnānam,* wisdom—you ask the question from one side and have opened that side, the left side, for everything.

That left side has been opened for everything, but a question such as the one you have just asked can only be answered by one who has opened the right side. He alone can come and give the answer. This can be understood only through the speech between both your wisdom and his wisdom. But, let us speak about it and we will see.

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All right, it is possible. You may have seen this in these countries. The churches, mosques, and religions that previously existed may still be there, but now, under this "control," prayer is not necessary, worship is not necessary, and meditation is not necessary. In these countries, according to this control, there might be laws. The people might be controlled according to these laws, doctrines, rules, and regulations. You can see this, you can observe what you have now asked about. That is the law of that land.

You will find people like this all over the world. There are some people who want God and some people who do not, there are some people who forget God when their wealth increases, some people who ridicule God when they get rich, some people who praise God when poverty comes, and some who call out to God, saying, "My God," when difficulties come. There may be many people like this. You can observe this. You can see this all over the world, not just in certain countries. You can see these various kinds of people; you can observe that this is happening.

So, you can see this. That is the law, that is the government law, the rule. That is the authority. That is the law of the gun, it is enforced by the gun. Because of that, one is afraid. Because of that state of fear, some people are afraid to speak about God. This is the law, the law might be this way. But there is no evidence that they do not pray or worship. You have not seen that place (where they pray). You have only seen the country and its state.

Man has two countries. One is where he lives and one is where his soul lives. He has a world inside him and a world outside him. On the outside is the show that he looks at. Inside, there is a world that he looks at with wisdom. On the inside he looks at the world of the mind. Outside he looks at the world of desire. Inside there is another world, the world of wisdom, that man can

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look at. With the wisdom of the *qalb,* he can look at the world of *gnānam,* divine wisdom.

Such a man sees the world of the mind and the world of ignorance, the world of darkness. He has three worlds: the world of the mind, the world within him of mind, desire, and thoughts, and in addition, the world of his life, the soul. A wise man looks at this; he looks at the three worlds.

But, one who does not have that wisdom and that clarity keeps the world of desire outside and the world of the mind within, so he has two worlds. A wise man carefully observes (all) three worlds. There are three worlds. Everyone has three worlds, but a wise man understands the three worlds. One who has no wisdom, who is deficient in wisdom, can only understand two worlds; he has two worlds.

There is *unarvu,* feeling, there is *unarchi,* awareness, there is *putti,* intellect, there is *madi,* judgment, there is *nuparivu,* subtle wisdom, there is *pahut arivu,* divine analytic wisdom, and there is *pērarivu,* divine luminous wisdom. Man has seven wisdoms within him. Out of these seven wisdoms, there are feeling, awareness, and intellect. Intellect can give clarity to certain things that it sees. *Vēdanta,* scripture, is the limit of what the intellect sees in the world. Intellect gives a meaning to what it sees in this world. That is the world of the mind. The world of the mind is where the intellect gives meanings for everything it sees on the outside.

But, within the world of wisdom, the world of *gnānam,* the world of the soul, is a heart, a *qalb,* a secret, a mysterious flower garden. A rose flower is there. Within it there is a fragrance, there is a sweet taste, a natural honey. The honey of *gnānam* dwells there. That wisdom that exists in that world of the soul carefully observes the three worlds and understands virtue and sin, good and bad, right and wrong, and what is correct and what is incorrect. It can understand that.

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Even so, my brother, for the question you ask...you may have seen the world outside man, but you have not seen the world within him, have you? Do you understand that? You could not have seen that. You cannot see the secret that exists within the heart of a man. Have you seen this?

Bawa

No.

Bawa Muhaiyaddeen

If you make laws concerning children, about the punishment of your school children, and if you go to punish them, they will become frightened and will not speak a word. They will be afraid. On the inside they will say, "O God, protect me. My father will beat me, my mother will hit me. Please protect me." In their heart they will say, "I went there, I played here and there, please protect me. Please keep my mother from being angry and hitting me. Please protect me." This is what is said on the inside. But outside these words will not be used; they will not be said because of that law, because of that authority.

(Like this,) they (people) will not say anything because the authorities might shoot them, beat them, or even kill them. This is a secret; this is the way their prayer is. They will speak like this, "O God, please do this for me."

It is like this. Laws and rules are for the outside, but there is no law for the heart. There is nothing like that for that world (of the heart). In that world, every human being has the state where he can think about God. It is not displayed outwardly, but is known within and reflected upon. When a sorrow comes, God is thought about. It is not spoken outwardly, the mouth is closed. But inside there is a secret prayer, there is a secret meditation, there is a secret worship. This exists within some hearts.

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No matter how one is trained and how many laws are given, at the time of death he will say, "My God!" That (awareness) is within his body. Or, if an accident occurs he will say, "My God, my Father, my God," or "my Mother." That awareness is within him. Therefore, since he thinks (like this) about everything, meditation and prayer are there; the remembrance of God is there. Because of the fear on the outside, he thinks about God inside himself and prays within his own inner kingdom. He thinks about Him, and because of that thought he bends his body, bows his head, and says, "O God, please protect me, they will do this, they will do that, what can I do? If I go there they will beat me. If I go here they will beat me. If I go to pray they will beat me. If I go to worship they will beat me, they will kill me." That remembrance (of God) exists, and because of that remembrance some have peace. Even though they live in fear, they have peace. There will not be anyone who does not have this state. When it is necessary, he will immediately speak (to God) secretly on the inside, even though the laws will be observed on the outside.

One who does not have this (state) in life will be like animals and satan—without peace; he will be like a tiger, lion, python, snake, eagle, and vulture, like animals that devour others. Such people will be victims of earthquakes, gales, many volcanic eruptions and fires, and they will have no peace. They will defecate where they eat and sleep where they defecate. They will not know good and bad. They will not know who their child is and who another's child is. They will not know who their wife is and who another's wife is. They will act without morality, they will be like animals.

Therefore, many kinds of animals exist as (in the form of) man. But, one who exists as a human being, even though he may not pray on the outside, will have the thoughts and remembrance

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(of God) in his heart. He will think of God but will not speak about it. One who has more wisdom, just as we are openly speaking now, searches for peace in his life on the path of God. He searches for peace for his own life and for the lives of others. That state exists.

So, just as you say...when you say that this situation exists in certain countries, you are looking on the outside, not on the inside. If you look within and understand that, you will understand this secret. If you know yourself, you can know the hearts of others. As long as you do not know yourself, you cannot know the hearts of others; you will only be looking at the outside.

This is the reason that he (man) finds peace even in such places. Because of this he has peace and tranquility, even in places where his life is in danger. Otherwise, he will not have peace. If you look with wisdom into the heart of a man, you will understand.

Understand?

Bawa

Yes, I understand this.

Bawa Muhaiyaddeen

You must understand. This is his (man's) life-pulse, his peace. That thought is there—it could be as a prayer or as a thought. To have an intention for God is prayer. Prayer is established by the heart. It is not something that goes to God and carries Him back to us. This heart must be made into the place of God. Prayer is to form the connection between Him and us through intention and focus, and to give the *qalb*, heart, into His responsibility. To remember Him and pay obeisance to Him is worship. That is prayer.

A battery is charged from another battery. To the extent that your *qalb* needs to be charged, it must be connected (to God),

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just as a battery is charged from a current. God is the One of great power. Connect the *qalb* and the remembrance to Him. Connect that respect to Him. Connect those good thoughts to Him and receive the current. That is prayer.

You can think, speak, breathe, talk, or do *dhikr,* remember God, but all these are done to make the connection (to that Power). It is to form the connection correctly. If the connection is not established with that place, it is not prayer. This battery must be connected to that Power. This heart, this battery that is within this case (body), must be connected to That. To make that connection is prayer. That is peace. You should think about this.

Love you. Ah, now do you understand, *tambi?*

BAWA

Yes.

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CHAPTER

6

August 20, 1983, Saturday, 8:45 A.M.

Man searches for God. God helps man. What does man do for God? Can man give God peace? Or does God give man peace?

Does God give heaven? Which race, which religion, and which color are acceptable to Him? What race, what religion does He accept and what religion does He reject?

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CHAPTER

6

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 20, 1983, Saturday, 8:45 A.M.

BAWA

Man searches for God. God helps man. What does man do for God? What can he do? Can man give God peace? Or does God give man peace? Who can receive peace? Who is the one who gives peace and who is the one who receives it? Is it man? Does God give it or must man himself acquire peace?

BAWA MUHAIYADDEEN

This is certainly a question. Is this Bawa's question?

BAWA

Yes.

BAWA MUHAIYADDEEN

Very well. It is a very good question that you asked. Man does not give peace to God; he cannot give it. If you have a remembrance, a thought, to know God, then that is a (kind of) peace. If you have that faith, that thought, then that is a peace.

My love you, Bawa. If there is a tree in the desert, one who comes to it who has been beaten by the sun and the wind will know the comfort of that tree. If there is a tree and he comes to that tree, weak, tired, scorched by the sun, and beaten by gales,

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he will know the peace given by its shade and coolness. Having undergone so much suffering, as soon as he comes close to the tree and sits in its shade, he will obtain peace, and his tiredness will leave him. And, if there are good fruits on that tree, he will have even more peace. If there are fruits there, not only will he be relieved of his tiredness, but he will also be refreshed.

It is like that. A man lives in fire. Man lives in the mind, desire, gales, jungles, forests, deserts, oceans, and salty areas where nothing grows. All of his thoughts burn his life; his anger, hastiness, impatience, and sin burn his life. He possesses the things that burn his life. They burn his life and they burn other lives. Because his mind and desire are in this state, he cannot find peace anywhere.

But, like the tree (gives peace), if man has faith and trust in God and the thought of Him, then that will give him peace. At the time he is exhausted, this will help him. When that (exhaustion) comes, this will comfort him. If he comes to that place, not only will he be comforted, but the hunger of his mind will be appeased. That exhaustion, that tiredness will be removed and his hunger will be satisfied. When those are gone, he can proceed with a little peace.

If man has the remembrance of God, faith and trust in God, and the thought of God, he will have peace in every situation that arises in his life. His tiredness will be removed, and he will have the strength to carry on with his life. So, if man wants peace…this is the work God does. When he is tired on his journey, He (God) does that work. When he falls down, He finds a way to lift him up. When he falls into fire, when he is burning in the fire of his mind, He puts out the fire and gives him peace and comfort. This is God's work. He (God) does many jobs like this. He is there to help you like this in your life. If you have wisdom, you will realize

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this. If your heart is in that state, you will understand. If you have that wisdom and that heart, you will realize this in each circumstance; you will understand the peace that you receive in times of danger. You will understand this. This is the help that God gives; this help comes to you in your life. Whenever you fall down, this help comes and comforts you.

But, if you want to have peace in your life, you yourself must obtain peace; you yourself must find it. If, with good thoughts, good conduct, good qualities, compassion, love, patience, tolerance, *sabūr,* inner patience, *shukūr,* contentment, *tawakkul,* surrender to God, *al-hamdu lillāh,* all praise to God, kindness, mercy, the three thousand gracious qualities, the ninety-nine actions, conduct, and qualities, justice, conscience, and recognizing other lives as your own life—if you establish those beautiful, gracious qualities and actions, searching for them with wisdom, you will have peace. You will have peace in your life. These qualities are like an ocean of milk. If you acquire these qualities, it will be like an ocean of milk for you, and you will never feel tired.

If you search for this with wisdom, if you join with God's qualities, if you can correctly establish the worship and remembrance of Him and act accordingly, and if you seek His wisdom, then you will have peace in your life. No sorrow, no suffering, no difficulties will affect you. That is honey; that wisdom and each of your thoughts will be sweet. Your wisdom will be sweet, your thoughts will be sweet, your intentions will be sweet, your gaze that falls on other beings will be sweet. Therefore, you will be peaceful. You yourself will experience peace in your life, you yourself will realize peace. His (remembrance) will protect you from the danger of the fire that you created within yourself.

You cannot give God peace, but He will help you in many different ways to have peace. This is understood by one who goes

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into that desert. It is possible to attain peace, but you must search for it. You can attain peace through those (good) qualities.

Please think of this. My love you. Do you understand?

BAWA

Yes. Hmmm, all right. There is another question for you. In the world there are many races and many languages. There are many languages, many races, many religions, scriptures, and colors. Will these religions, these races, and these languages give heaven? Will they give peace and heaven?

Does God give heaven? Which race, which religion, and which color are acceptable to Him? What does He accept and what does He reject? What race, what religion does He accept and what religion does He reject? Does He reject any of them? How does He give heaven, what is His method of giving heaven?

This is a doubt that the world holds. Everyone is thinking in this way, and I am also thinking in this way. Since everyone is thinking like this, I am asking you. I am a fool who is asking. Please tell me.

I am asking Bawa Muhaiyaddeen.

BAWA MUHAIYADDEEN

Very well. This is indeed a wondrous question; the world is asking this. Everyone is speaking like this. Everyone is thinking this, saying this, and toiling because of this. This is the world.

However, even though man acts in this way, God does not give heaven because of these religions, these languages, these colors, and these hues. He does not give heaven based on these. He does not give heaven because one is high or low, or this way or that way, or because one has titles or fame, or is a king or a beggar. He does not give heaven because one is a king. He does not give heaven because one is a beggar. *No!* There is no heaven for a title, a race, a religion, or a color. There is nothing like that.

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God is the One who is complete and who exists everywhere. He, God, is a Power. There is only one God and He created one Adam ﷺ and one Hawwā' (Eve) ﷺ. He created Adam ﷺ, and from Adam ﷺ He created Hawwā' ﷺ. It is that same God who created everything: sky, earth, netherworlds, oceans, hills, jungles, land, heaven, and hell. That same God created the animals and human beings, He created the sun and the moon. Everything that was created has a limit. Everything that has taken a form has a limit, and according to that limit, it will end, it will change.

All right, man's form is also like that. His eyes and all of the rest of his parts are like that; all bodies are like that. Man cannot attain heaven based on these. It will not be like that. But, God exists within all lives, He exists equally within all lives. He is the One who gives food to everyone. He is the One who gives food, protects, creates, and sustains all of the six kinds of lives. He does not have any differences. He gives each section whatever it needs. He gives light to the sun. He gives a cooling light, a coppery light, to the moon. He gives to the stars. To human lives He gives food from Himself. He gives from water to the lives of water, He gives air to the lives of air, He gives earth to the lives of earth, and He gives fire to the lives of fire. To maya, the ghosts, and the demons, He gives what has been discarded from the *nafs,* the base desires; He gives them that portion of hell. Like this, He gives according to what each section needs, according to each one's qualities, actions, and conduct. This is how it is done for all created beings.

But, even the 124,000 prophets came from Him, by His command. There is no different religion. He (God) is One. There is one society, one family, one prayer. The one prayer is to God alone. There is nothing else that they (the prophets) brought. God is One, the family of man is one, prayer is one, and faith is one. It is for this that the prophets came—to give these teachings. These

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representatives showed and explained the connection between God and us and came as proof, as witnesses, that God is the One who is sufficient. They were witnesses, they were the witnesses between God and man.

If you understand these witnesses correctly, you will act with God's actions. You will acquire His qualities, actions, and conduct, and act accordingly. Just as He loves all lives as His own, you will help all lives. With His qualities, you can give so much peace and tranquility to other lives. You will realize that one's own hunger, one's comfort, one's illness, one's sorrow, and one's happiness is like that of all other lives, and you will help them.

When you reach the state where you nurture those lives with love, raise them with wisdom, love, and God's qualities, and feed them with compassion, when you become a human being, in that state where you become God and acquire God's qualities, you will do God's duties.

One who acquires God's qualities and serves all lives without differences, saying that God is One—only to such a one will heaven be given. Other than that, the races, colors, hues, languages, and religions (will not give him this). Only when the perfectly pure soul merges with God, who is Perfect Purity, will his (man's) qualities and soul attain peace. Attaining peace *is* heaven. Merging with Him and attaining peace is what is called heaven.

Therefore, heaven will not be attained through races, religions, colors, and languages. It has not been created this way. There is nothing like that for worms, dogs, foxes, donkeys, horses, men, and *hayawān*, animals. There are many animals within man, many qualities. The qualities of all created beings are within man. All the beings and qualities are within him: he is a snake, he is a scorpion, he is a monkey, he is a donkey, he is a horse, he is a dog, he is a cat, he is a lion, he is a tiger, he is a pig, he is a rhinoceros,

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he is an elephant, he is an ant, he is a fly, he is an eagle, and he is a vulture that eats corpses. Like this, there are countless beings mingled within him. He has all these qualities within him.

So, since everything that was created on the outside exists within him, can he be given heaven? No. He can receive heaven only when (he acquires) God's qualities, peace, that wisdom, duty, and service—only at the time he acts with these.

My love you. We must think about this. *Āmīn. Āmīn.*

Ah, understand? Do you understand?

Bawa

Ah, I understand a little.

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CHAPTER

7

August 22, 1983, Monday, 9:00 A.M.

People say that human beings are reborn over and over and over again, higher each time until they become (true) man. So, does God take birth after birth after birth and, by being reborn, become God?

Everyone says, "Worship and pray. Worship and pray to God, and He will give you everything, He will give you wealth, He will give you freedom in life." Should we ask for heaven when we pray? What should we ask for when we pray?

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CHAPTER

7

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 22, 1983, Monday, 9:00 A.M.

BAWA

Bismillāhir-Rahmānir-Rahīm.

This is a question from Bawa. Human beings are born. They say that there is a rebirth, that it is good to be born over and over again. They say that man needs to be reborn, that rebirth takes him higher. If this is so, is God reborn so that He can go higher? Does God take another birth? Does God need to be reborn?

People say that human beings are reborn over and over and over again, higher each time until they become (true) man. They say that by doing this they reach a high station. Some people have this opinion, this is said in the world.

So, does God take birth after birth after birth and, by being reborn, become God? Was He born? Is He being reborn now? Has God completed His rebirths or is He still being reborn?

BAWA MUHAIYADDEEN

Very well. So, you are asking about both man's birth and God's birth? Your question is excellent. Brother, your question is very good. Bawa Muhaiyaddeen will give an answer.

It may be that human beings say that they will take another birth. They may have the belief that by taking and taking and

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taking birth after birth they will reach the highest level. But, God has already created man as exalted. In *arwāh,* the world of the souls, God created him in the most exalted state. He was created as a light, as a power. Such is man. For him, birth is (in) one place. He is born in one place and he dies in one place. He is born in Light and disappears in Light. Truth—God is Truth. Truth is Light. The name for that is "Truth," and that is Light. Truth is a Light.

He (man) emerges from Truth—Light. He comes out from Truth—Light. Light disappears into Light. God is Light, Light is God. Light disappears into Light. It disappears, and that is death. To appear from Truth, manifest as Light, and disappear in Light, is the highest ideal for man. That happens in this section of birth itself. He does not have a birth beyond this. This is what he must disappear into. That is the highest ideal.

Otherwise, if man becomes like a *hayawān*, an animal, and if he does not understand this section of clarity of wisdom, (good) qualities, and faith, he will fall into the kingdom of darkness. He will fall into the kingdom of the darkness of the elements: earth, fire, water, air, and ether, maya. He will fall into earth, fire, water, air, and ether, and if he falls into these, he is darkness. The qualities of earth, the qualities of fire, the qualities of water, the qualities of air, and the qualities of maya are forces. One attacks another; one is hostile to another. He falls into these hostile qualities.

These shaktis, energies, cells, and viruses catch and eat each other. One cell destroys another cell. One cell grows by destroying another cell. One energy captures another energy and crushes it. One virus catches another virus; it catches it, eats it, and destroys it. One quality either destroys or nurtures another quality. One thought will attack another thought. One (type of) blood either attacks another (type of) blood or destroys it. It can nurture it or it can destroy it.

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Like this, the four hundred trillion, ten thousand spiritual qualities that are within man exist in the five elements, in the shaktis of the earth: in the earth, fire, water, air, (and ether). They have the pride of "I, I." In this state, man has mind, desire, pride, jealousy, arrogance, karma, maya, *tārahan, singhan, sūran,* which are the three sons of maya, and the (six evil) qualities of desire, anger, miserliness, attachment, fanaticism, and envy. Within the six evil qualities are (the five evils of) intoxicants, lust, theft, murder, and falsehood. He falls into these five evils and, having fallen, makes forms from what his mind creates: the snake, the scorpion, the centipede. He brings forth these qualities and makes them into his gods. He fashions within himself the qualities that he loves and trusts, and makes them into forms: the snake, scorpion, centipede, horse, donkey, lion, tiger, ghosts, demons, maya, darkness, torpor, earth, gold, woman, wealth, desires, tricks, mantras, magics, *indirā jālam, mantira jālam,* and *mahēndira jālam*[1] and he jumps, dances, runs, and flies. He makes each of them into a form: the eagle, vulture, cow, goat, and horse. He brings out these qualities that move within his mind, makes that into a form, and then surrenders to it. He prays and surrenders to it, and when he surrenders to it, he assumes its form, the form of a snake, the form of a dog, the form of an eagle, the form of a crow, a hawk, a vulture, a horse, a cow, a goat, birds, reptiles, worms, and insects. These are the forms that he likes.

So, as soon as he fashions that form and surrenders to it, he assumes that form. He becomes whatever he has surrendered to and follows behind that outer form. He himself has created an animal form, and he returns in the animal form he has taken.

1. *indirā jālam* (T) Practice of the magic arts; *mantira jālam* (T) Magic performed through the use of mantras; *mahēndira jālam* (T) Magic performed within the mind.

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This is the meaning. This is the reason he comes back like this. This form is (his) god. He comes back in this form he has taken, and every time he comes back, he goes lower.

Man. Truth. Light. That Power. God. If he (man) knows these ideals, he will have no further birth. Light is God. Man is Light, God. Truth is Light. Truth is Light, and he (man) is Truth. His soul and wisdom are Light: Light is Light, God. God is Light. That Light disappears into Light; It joins It and disappears into It. Then he (man) has no further birth. Man becomes God, Light becomes Light. The soul goes back into that which the soul came from. Then, that is the end, it disappears.

If he (man) understands and knows this, he has no further birth. This is the meaning. It is because man does not understand this that he descends lower and is reborn. He creates a (new) birth and returns. Therefore, it is his own fault. He is born and goes lower, until he finally reaches hell and is destroyed. This is the reason.

You asked if God was born and then became God. Was God born many times and then became God, or has God always been God, or is He now being born as God? This is what you asked.

He (God) has no birth, end, or destruction. He is natural. He has no form, body, or shape. He has none of these. He is a *natural form*. He has no form, He is Light. He is the Light within the eyes of everyone. He is a Light within everyone's *qalb*, inner heart. He is a Light within everyone's soul. He is a Light within everyone's wisdom. He is a Truth and a Power within the truth of everyone. That is how He is.

He is born within everyone and He grows within everyone. He resides within the heart of everyone. He grows within the heart of everyone. He does not reside in places of darkness. Truth, Light: He is the Light of the Truth. He is not the light of falsehood or darkness.

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Existing in this way, He resides within every heart. He has no birth, but resides there. He has no birth, but dwells (there). That is how that Power is. That Power knows everything and knows Itself. Because It knows Itself, because It knows everything else, because It understands, It is within man in the world, but It is not man. It is in the world, but the world is not within It. It is in *ākhirah*, but *ākhirah* is not within It. It is in heaven, but heaven is not within It. It is free; wherever It is, It is free. It does not keep anything within Itself. It has no weight; It is a weightless Thing within everything. It is not a weight in anything. It exists as an atom and moves within each thing. That is how He exists.

Therefore, It has no birth or death; It has understood and destroyed birth and death. Having understood, known, and destroyed these, It exists as a natural Light of Truth that has no birth or death. That is God. That exists within every life. Because It is the Life within every life, It has no birth. That is a natural Life.

But, if he (man) goes on changing births and is born over and over again, that will be hell for him—hell and satan. Evil qualities will degrade him, and he will descend to a lower place. With that form, he only descends lower. He takes on that form, and then comes back in that same form. Finally his house is hell, the fire of hell. Until he is completely burnt up, he will keep coming back.

Man himself is Truth, Light. Truth is Light. In this section of birth itself, Light disappears into Light. If he (man) understands this, then Truth is Light and Light is God. Man is Light, God is Light, so—that Light disappears into Light, into His section. This is the meaning. You need to understand about this, Bawa.

Do you understand? This is the meaning.

Bawa

Ah, yes. Hmmm, but I have another question to ask you.

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Human beings have come to this *dunyā,* world. God has created them as creations and they have come here. Everyone says, "Worship and pray. Worship and pray to God, and He will give you everything, He will give you wealth, He will give you freedom in your life." They say He will give everything. "Worship Him, do this, do that, and He will give you whatever you need." This is what they say, that He will give everything.

So, if we pray, will He give this? Will this be given, will He give everything? What should we pray for? He gives everything, so if everything is given, will we also get heaven? Should we pray that we be given everything, or should we pray to be given heaven or something else? Should we pray so that we are given a life of freedom, and happiness as a result of that?

All right, everything is given. But, if heaven is not given, what should we do? Should we then pray for the sake of heaven? If we receive everything else except that, then what should we do?

There is a king; he has everything. There is a president; he has everything. The minister has everything. They have everything. What should they pray for? Should they pray for heaven? Should they pray to get heaven?

Should we ask for heaven when we pray? What should we ask for when we pray? I have been thinking about this, so I am asking. The world is saying this, therefore I am looking at this and am thinking about it, but I do not understand it. People are speaking like this, "Worship God and He will give you everything. Worship and you can have peace. Go there, bow down, and pray to God." This is what they say.

Very well, some people have been given everything. A king or a mendicant: A mendicant exists as a mendicant; a king exists as a king. There are prime ministers and presidents; all of these exist. Just because a king is a king, does he get heaven? Or does

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a prime minister get it, or does a president get it, or does a rich man get heaven? If they have everything, do they need to pray? They have freedom, they have everything and are very happy. So, why should a president or a king pray? They have received everything; yet they ask for this when they pray. Should they pray to receive heaven?

So, the question is, should they ask for heaven? They have received everything else. Have they received heaven, or should they pray to get heaven? This is the question I have.

Bawa Muhaiyaddeen

Yes, this is certainly a question, Bawa.

Bawa

This is what the world is saying. It is not only I, the world is also saying this and that is why I am asking. They are praying and worshipping like this; they are doing all of this. I hear them saying this when they go to worship, but I am unclear about this. My mind is unclear, so I am asking.

Bawa Muhaiyaddeen

Ah, good. Good, Bawa, what you say is good. I have something to tell you.

All right, there is no one who has lived who has received everything. Even if one rules the earth or woman or wealth or the sky or the land, even if he has all the wealth in the sky and all the wealth in the earth, even if he has all of that, he does not have peace. *Peace, no!*

His mind will not have peace. When he gets one thing, a thousand things will come to disturb his mind. Whether it is in his food, in his drink, or in anything else, he will never have a life without troubles. There are four hundred trillion, ten thousand

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spiritual qualities. Until all of these qualities become one quality, he will not have peace. He will never have peace as long as there are so many qualities, as long as he has so many thoughts, as long as there are so many energies, as long as there are so many attachments, as long as there is pride, fascinations, glory, praise, rank, esteem, the "I" and the "you."

My love you, Bawa. The one who prays fervently remains poor. Another prays for the sake of praise and is a very wealthy man, but the one who cries and prays is poor, he remains poor. When you look at these two sections, you will see that the poor man thinks, "Tsk! What is this? I keep on doing this (praying), yet this must be my fate, my *nasīb*. What more will I get? I'll stay here, eat whatever I can, suffer whatever I have to, and finally die." A certitude develops: "There is no purpose in running around because of this, this is the benefit I am going to receive. What more will I get? All right, God has kept what is meant for me. God might give me heaven; if I undergo all these difficulties in the world, He might give me something good." This is what he thinks, and a faith develops. He accepts whatever God gives him, and, because of this, out of a thousand difficulties he has at least one point of peace. Out of a thousand problems, he gets one point of peace.

But, when the man who has so much prays, he does not get even one point of peace from those thousand riches that he possesses. Ten thousand sorrows come from those thousand. "I must get this, get that, get this, get something else." Therefore, he does not have any peace. The higher he goes, the less peace he has. Even though the poor man is lowly in life, he at least gets one point of peace from his worship. The rich man gets one thousand points of worldly praise from his worship, but gets no peace for his life. while the poor man, who has a thousand sorrows in his life, has one point of peace, at least one point of peace.

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Of the two, the poor man experiences one point of peace in his life, while the rich man does not experience even one point of peace from the thousand praises he gets in his life.

So, whether poor or rich, neither will (necessarily) receive heaven because of his prayer. A poor man will pray requesting money, requesting property, and requesting freedom. A rich man will ask for one kingdom, ask for another kingdom, ask for more wealth, ask for more political power; that is his prayer, for praise. But, of the two, the poor man will at least get one point of peace, while the rich man will not get even one point; he will get praise, but not peace. Neither of these two will (necessarily) get heaven if they ask. One prays for money, but it does not mean he will get heaven. Another prays, asking for heaven, but it does not mean he will get heaven. If heaven is in front of him, and he goes to stay there, there will be no place for him. He cannot carry heaven, even if it is in front of him.

Heaven is truth. Heaven is peace in the *qalb*. Heaven is love. Heaven is justice, conscience. Heaven is unity. Heaven is God's judgment, the place of equanimity where justice is done. Heaven is God's duties. Heaven is the kingdom of God, His state of peace and tranquility, where one accepts all lives as one's own life, where all sorrows and all troubles are one's own sorrows. Accepting and doing these duties is the state of peace which is heaven.

If, in that state, he can acquire these qualities, if he has that wisdom and can do that duty, if he can attain peace in his life and has *sabūr, shukūr, tawakkul,* and *al-hamdu lillāh*, inner patience, contentment, surrender to God, and all praise to God, then this is his treasury. God's qualities are his wealth. God's duty is his duty, his kingdom, and his praise. God's three thousand gracious qualities are the wealth that He gives to His lives, the wealth of love.

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If a man can develop and search for this state and with every thought and with His qualities do duty and glorify His name, then this is his wealth and heaven. This is the heaven of his life. This is the wealth of his life. This is God's seat of justice, the place where He resides.

Until such time as he develops these qualities in the proper way, until God surrenders to God, until he becomes God and takes on those qualities, he must keep on doing God's duty. When he does God's duty, he disappears within God. He disappears within God, and then God does those duties. Prayer is the state where one exists as God, and conducts the kingdom of heaven, the kingdom of the world, and the kingdom of the soul, with trust, worship, and good qualities.

A man who prays asking for heaven for himself, or for the world for himself, or to get things for himself, or for his own happiness in life, will never have peace. He will get everything else except peace. All the time he does not have these (good) qualities and actions, will be the time that he does not have peace. That is certain.

We must think about this. Understand? Bawa, do you understand?

BAWA

Yes, I understand.

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CHAPTER

8

August 22, 1983, Monday, 10:20 A.M.

Man lives in this world and does not know the world of God or God. As this is so, how can man see God or the world of God?

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CHAPTER

8

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 22, 1983, Monday, 10:20 A.M.

Bawa

Ah *shari,* all right, human beings live in this world. Let us say that God lives in the world of God and also in the world of man. He exists there and He exists in the world of man. Although God lives in two worlds, man is not aware that He exists in two worlds. Man lives in only one world; he does not know about the other world.

God lives in two worlds. Although He lives in two worlds, the two worlds are not within Him. Yet human beings are not aware that He lives in the two worlds; man does not know this.

Man lives in this world and does not know the world of God or God. As this is so, how can man see God or the world of God? How can this be done, how can this be realized?

Bawa Muhaiyaddeen

Very well. Good, Bawa. That is good, my brother. That is a good question. Do you accept that God created everything?

Bawa

I did not see Him creating, but all those who came earlier and later have said this, and I accept this. I did not see the creation of

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the oceans, lands, earth, netherworlds, sun and moon, but I see these things now. I see these things. Seeing them, I understand that no one else could have created them like this; no one else could have done this. No one else could have created this world or the world of God, or the subtle, great things that are in these two worlds.

All of the wise men, the *nabīmārgal,* prophets, and the *olimārgal,* lights of God, who came earlier spoke about this. They spoke about God and about this, about creation. Therefore, I believe this to be true. I did not see it with my own eyes, but I accept it to be true. I do see certain things, and I do accept them. But not until I see the end, not until I understand the final explanation will I be able to accept it (completely). Only when I reach the station of God, will I be able to praise God and go beyond the (usual) praise and respect.

I cannot say when I will reach this. I have not seen that (finality) yet.

BAWA MUHAIYADDEEN

Good. Good, Bawa. What you say is correct. When you discard both praise and blame, that will be a time of wisdom for you, and you will see. When you cut away from yourself the "I" and the "you," that is the time when that seed will start to grow within you. When, with wisdom, you cut away any pride, jealousy, or doubt that you have kept towards man or God, then that is the time that this seed known as truth must be planted within you, the time it must grow. That is the time the truth known as wisdom must germinate within you, when that seed must grow. That is the time when you must prepare that within yourself.

Very well, Bawangal, have you seen that everything in the world is in the form of a seed? Everything comes forth from a

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seed. A seed has two sections. When a seed germinates, the two sections can be seen. All seeds have two sections, whether it is you or whether it is (another) seed. The two parts make up one seed. Two sections make up one seed. In between them is a subtle growing point. That is its soul, that is the soul.

Like that, *dunyā* and *ākhirah* are two lids. God, the Power—that Truth—is the atom, the point between the two, the point of the soul. When the qualities and wisdom of God that are within that point come out, you put these into that Truth.

The Truth is covered. The Light, the Truth, and that Power are covered. That which is beneficial is covered. When you put these (the qualities and wisdom) in that place and when the shoot appears, when that wisdom and those qualities come and grow and grow and grow and grow, the two sides disappear; the two parts perish. The two parts are destroyed as these emerge. Like that, once the two sides disappear, the flowers come, the branches come, the fruits come, and the taste comes; everything comes. You can see that taste. The colors keep changing, changing, changing, changing, until the original taste is seen.

Within that, you can see another seed. Within that (first) seed is another seed, a seed of grace, a seed of light. Within that light another seed can be seen, truth can be seen; the qualities of God that have been fashioned can be seen. And within that you can see God's ripe fruit. You can see the taste of the ripe fruit of those qualities. The fragrance and taste are seen; they are seen within that fruit. God's qualities, actions, conduct, that taste, that color, that Light, and that fragrance can be seen. The taste of God's Light, wisdom, abilities, qualities, and actions are seen there. You will see God's taste. The two sections have disappeared, and that point alone is the taste that will be experienced. Everyone can come and taste that. All lives will love that. Those qualities, that

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beauty, that point, that happiness, and that fragrance—that is God's point. All will be happy; all lives will want to eat this, all lives will love that taste.

The two sides die; the two worlds of *ākhirah* and *dunyā* disappear. Both sections die: the thought of heaven and the section of the world. Both the desire for there and the desire for here die. The attachment to this world and the attachment to that world die, and the truth that is within emerges.

When God's qualities, that truth of the perfectly pure *ānmā* of *insān,* the soul of man, and that path of the striving for God emerge from within you, then God and you are not separate. You are a treasure and He is a Grace. You are a wick and He is a Light. You are the wick of a candle and He is a Light. You are a soul and He is the perfectly pure Light. You are a man and He is a God. You are a beautiful heaven and He is the King of that heaven. Your qualities are His throne and He is the Judge. You can see this. You can see both of these.

When this state develops within you, then this peace and this state can be seen. Then you will have no further birth. Then, whether you are here or there, neither of these will be within you. You will not have this world or that world; you will only have the world of God's truth. Then you can see God. That is God.

He (God) does not have these (two). He has finished everything. He alone exists. And you will not have these two sections; everything will be finished and He alone is. Then That can be seen.

Understand? Do you understand? Bawa, do you understand?

BAWA

Yes, I understand.

BAWA MUHAIYADDEEN

Āmīn. May God give this to you.

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CHAPTER

9

August 23, 1983, Tuesday, 8:00 A.M.

I have now become tired in my life. How can we change this, how can we stop this tiredness?

What is wisdom? How can we distinguish between wisdom and lack of wisdom?

Those with the qualities of God are very few, but those who do not have (His qualities) are one hundred percent in the world. It is like searching on a battlefield for a good weapon that does not kill. What is the weapon that does not kill?

What kind of wealth does man need to live his life in this world with peace and tranquility?

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CHAPTER

9

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 23, 1983, Tuesday, 8:00 A.M.

BAWA MUHAIYADDEEN

Anbu, love. God is the One who is sufficient. May God protect us.

BAWA

All right. Bawa Muhaiyaddeen, may I ask you a question?

BAWA MUHAIYADDEEN

Hmmm, good. Very well.

BAWA

I have now become tired in my life. Fatigue has come in our life in the world. I do not understand if it is the world that is tired, if we are tired, or if our body is tired. How can we change this, how can we stop this tiredness? Would you explain this a little?

BAWA MUHAIYADDEEN

Yes. That is good. If a flower, a beautiful flower, a flower that has fragrance and beauty is beaten by the wind from all four sides, it will get crushed. It will be destroyed. Its beauty will be crushed because of that. When it is crushed, its fragrance changes; it will have a faded smell. This is what happens to a beautiful flower. The cause of this is the wind.

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Like this, desires and the mind are the storms of this world; the attachments to the world are the storms that beat you. In life, the attachments to the world, thoughts, and fascinations beat you. When these storms come and hit your *qalb*, that flower of your heart, the *qalb-pu*, gets crushed, and when it is crushed, tiredness comes. Because of this, the section of truth, the section of faith, and the section of determination lose their strength. Their strength diminishes and their fragrance disappears. This is why you become weary in this life.

This world is the storm. Your thoughts are the world. If you can change your thoughts, the world will not be heavy within you. If the world is not heavy, you will not become tired, the state of tiredness will not come to you. Then you will have peace and tranquility in your life. You will experience tranquility; you will experience peace and tranquility. Then your faith will get strengthened. When you have peace and firm belief, your faith will gain in strength.

In this state...you are the cause for the world and the tiredness. You lift up the world, you carry the attachments of the world, and you take on the storms and waves of the mind. Then you are tired. If you let these go, it will be easy. If you discard these, the world will not bother you and you will have peace. Then the storms that come to beat you will stop.

Faith, trust, and good qualities will stop these from beating you. Then your body will not get tired, your life will not get tired, and the world will not do anything to you.

Understand, Bawa?

BAWA

Yes, I understand. This is difficult. It is difficult to do as you say.

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Bawa Muhaiyaddeen

God has created the body with earth, fire, water, air, and ether. The storms are within this. To cut these at every second is difficult. If you have faith, certitude, and determination, it will be easy. If you strengthen these, it will be easy; it can be done.

It is the waves of the mind that run. They will run if you cut a channel for them. Water in a well can only run if a channel is made for it. If no channel is cut, it will not run; it will remain in that place. Like this, if you open up a path for these thoughts and attachments of the mind, they will run, and if they run, they will bring difficulties. If you do not open that path for them, they will be contained.

Therefore, with wisdom build a dam there. Put a dam there. Construct it with faith. Then they will be stopped, they will be contained within that dam. Then it will be easy.

Understand? It is the waves of the elements that arise. These must be cut off before they can emerge.

Bawa

Hmm. Very well, we will see. May I ask you another question?

What is wisdom? What is the state known as wisdom and what is the state known as lack of wisdom? How can we discover this? How can we distinguish between wisdom and lack of wisdom?

What is the state of wisdom and what is the state in which there is no wisdom? This is what I am asking.

Bawa Muhaiyaddeen

Yes, that is a good question, it is a secret question. If we were to simply say what peace is (it would be that) when one has clarity of wisdom, he will see peace in his life. He will see tranquility in his life, he will see peace and tranquility in all lives. All lives will

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experience his beauty and tranquility, his words and actions, and his love; they will see the beauty of his love. That beauty will be like honey. That honey will feed every heart and will give peace to all lives. It will give peace, equality, serenity, tranquility, and justice to all lives. When he and others are filled with the state of equality, unity, love, and the qualities of God, then that is wisdom. That is the state of wisdom. When that state of peace is shown to himself, to those who are born with him, and to the creations of the world, then that beautiful quality is the state of wisdom. Whoever acts in this way is said to have wisdom. Love, *mahabbah:* one who has love, *hubb,* for God will act with wisdom. If he has *hubb* for God, this is what he will do.

One who lacks wisdom does everything that is opposite to this. He has selfishness, jealousy, envy, deceit, revenge, enmity, hostility, anger, doubt, the differences of "I" and "you," religions, races, colors, hues, "my house, your house," "I, I," and with these sections, he has vengeance towards others. He has vengeance towards every heart. Because of his selfishness, he has vengeance towards every heart and every life. His words and actions kill the heart and love; they kill the pulse of life. His qualities are weapons that kill. That is "love" to him. His selfish desires are love to him, but to others they are an arrow, an arrow that kills the heart.

The love of one who has wisdom is a honey that nurtures other lives and nurtures himself; it is a honey which nurtures the heart. The love and affection (of one who lacks wisdom) is a love, *anbu,* that kills the heart and the life of others; it is an arrow, *ambu,* that kills lives. This is his love and that is his (the other's) love. One is a love that kills others, and one is a love that nurtures and gives peace to others; it is honey, milk, a flower with beautiful fragrance and qualities. The other is fire, an arrow that kills; it is a deadly poison.

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There are both wisdom and lack of wisdom. This will be known by how a man uses these (two). If he has this (killing) state, he lacks wisdom. If he does not have this state, he is one who has wisdom. This is how we can understand with certainty.

One can understand this within himself. The one who understands this within himself and has found wisdom will have peace. If, however, he has not found wisdom, he will have enmity and hatred and will attack others; this is one who lacks wisdom. The other one does the duty of a wise person. This can be understood by his actions, conduct, and qualities.

Hmm, do you understand, Bawangal? Do you understand, Bawa?

Bawa

Yes, I understand a little. But this is what is found throughout the entire world. If we look at the world in the way you have told us, if we look in the way Bawa Muhaiyaddeen has said, there are very few people (who have wisdom). I do not know if it is God who is the only One who has this. We see very few in the world who have this, but there are many of the other kind.

One hundred percent of the people are in this state. One hundred percent have race, religion, scripture, selfishness, titles, status, attachment, wealth, property, wife, children, calf, cow, the "I" and the "you," color, hue, earth, woman, gold, possessions, "my race, your race, my religion." They exist in this state; they exist as murderers—one hundred percent.

Look anywhere in the world and what do you see? It is like this: fights and murders, one race and another race, one religion and another religion, one business and another business, one political party and another political party, one faction and another faction, one color and another color, one language and another language. The whole world is like this.

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One (person) prays to God. One says there is no God and prays to satan, he says there is no God. This is the way it is between satan's qualities and God's qualities. It is like this—one hundred percent. Those with the qualities of God are very few, but those who do not have (His qualities) are one hundred percent in the world.

It is very difficult in the midst of all of this to find one who acts in the way you have described. It is like searching on a battlefield for a good weapon that does not kill. On a battlefield there will be guns, rifles, bows, arrows, cannons, bombs, bullets, and atom bombs. All of these are found there. What is the weapon that does not kill? Where is the weapon that does not kill human beings? A weapon that does not kill cannot be found.

Like this, as you were saying about searching in the world.... It is like searching on a battleground for a weapon that does not kill. Which of the weapons there do not kill human beings? Are there any on that battleground? None will be found there. All the weapons there are weapons that destroy, weapons that take lives.

To find a man with wisdom in the world is like this. If you were to search, you might find one in ten million or one in a hundred million who has this state of wisdom. You might find one in a billion in the state that you have described. This is what I think, what I am thinking. When you look at this state and try to discover who has wisdom and who does not have wisdom, who has the qualities of one who has wisdom and who has the qualities and state of one who lacks wisdom—when you look at this state—(you will see that) those who are lacking in wisdom are in the majority. So, in the midst of this, how can we determine this and how can we escape?

BAWA MUHAIYADDEEN

Yes, what you say is true. What you say is certainly true.

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However, if one has wisdom, if one has the wisdom I have described, all these things that you speak about will not come near him. When he is filled with God's qualities, all these storms that come to beat him will not come near him. His wisdom will beat them all away. His qualities will pacify and send back everything that approaches him. They will either be made peaceful or will be sent back. Those qualities, that certitude, that determination, and that beauty will fascinate and stop whatever comes.

Therefore, if there is one in a hundred million, that is enough. If there is one in a hundred million, he can subdue whatever might come. Through those (qualities), he will try to pacify whatever comes. To a big storm he will be like a huge mountain. If there is a man like that, he will be like a huge rock mountain that will be able to stop raging fires and storms that come to destroy the land. If there is a man in the world like this among people who come to destroy the truth, if there are one or two men like this, then the storms will be blocked; they will be stopped from coming. Destruction will be stopped because of them. They are the barriers.

The shore is a barrier for the ocean. The ocean has no bank built for it. God is described as the Guardian who created the ocean without a bank. No bank was created for the ocean. Man builds embankments around ponds and lakes, but no bank has been built for the vast ocean. He (God) is the Protector for the ocean that was created without a bank. He protects the ocean, the water that has no bank. That has no bank. That ocean surrounds the entire world, but no bank surrounds it. He is the Bank, He is the Guardian, God is the Protector. He is the Guardian who created the ocean without embankments. He exists as a Bank. He is the One who sends back the storms.

Similarly, a true man is the bank for the storms and turmoil that come to disturb man's life. A wise man is an embankment.

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When the world brings turbulence, declaring, "I will destroy," he is the one who stands there. Then the turbulence recedes. He is the bank. Because of this there is peace. Otherwise, the world would have been destroyed (long ago). It has remained in existence for the last two hundred million years because of men such as these. This is how it is. Otherwise it would have been destroyed.

Bawa, if you can become like this, if you can, like this, come to the state of the one that you saw, then instead of one there will be two. You saw only one man in ten million, but if you become one of them, there will be two. Then you can guard and protect a side.

In this way, if each one comes to a side, if you or one of your children come to a side, then you can protect another side. If four people like this come, then you can protect the four shores against the storms that attack the world, and destruction will be averted. Earth, fire, water, and air...you can stand and protect the four directions, and the world will have peace. If you can protect the four directions that are within you, you will have peace. Then the world and everyone will also have peace. Faith is needed. Certitude is needed. *Āmīn.*

Understand, Bawa?

BAWA

Yes, I understand.

BAWA MUHAIYADDEEN

Do you understand?

BAWA

Yes, I understand, but it is hard. It is difficult.

All right, what kind of wealth does man need to live his life in this world with peace and tranquility? One cannot live in the world without means. A house is needed, children are needed...

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some need children, some need a house, some need possessions, some need money, some need property. If one has all this wealth, then he needs learning, he needs titles, he needs status, he needs all of this. He thinks that by having these he can live his life in peace; he thinks he will find peace in the world by having these.

They (people) come and tell me this. What kind of wealth is needed for our lives? Some say we should pray to God and worship Him. They say this. So we pray to Him and worship Him. Yes, we do have to pray and worship.

If this is so, can we find peace by worshipping God? Or, can we find peace by acquiring wealth? What kind of wealth will give us peace and tranquility so we can bring up our children? What is most important?

Bawa Muhaiyaddeen

Oh, this (question) is like demons that kill—like an *asuran* or an *arakkan.* An *asuran* kills people; an *arakkan* eats people. Killing and eating are the same. This question is like this.

All right, peace itself is a wealth. If a man wants to live, if he wants positions, titles, wealth, and property, he needs faith in God in his life. He must believe in God. He must entrust his heart and his life to God.

A created being has no light, it is dark. The five elements do not have a light. But there is another light that is needed, that is necessary. God is that Light. Therefore, he (man) needs a house. The house that God built from earth, fire, water, air, and ether is his body. This is most important. A house is necessary, and this is the first house. God built and gave us this first house. This house is a house of darkness. It needs a light; it needs a lamp. It is necessary to have a lamp. Faith is needed to make this house strong. The foundation of the house that God gave him must be made strong by faith, certitude, and determination.

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If he wants to obtain wealth for this house, he must first dispel the darkness. Then he can place the wealth there. Therefore, wisdom is needed; the wisdom of God is needed. The house must be lit with that wisdom. Once the light is placed there, then the wealth is necessary for it.

All wealth comes from your faith and must be obtained from God who is the Wealthy One. Whatever is needed comes from Him. *Awwal,* the place of creation, *dunyā,* and *ākhirah,* the jungle, the land, the ocean, the hills, the earth, and the netherworlds—you can get anything you need from Him. He is a Businessman. He is the One who takes from the ocean, from the shore, from the jungle, from the sky and the land. He is the only Businessman for that. When you need something in the world, you have to give money for it, but you do not have to give money to that Businessman. He is a "Free Businessman." Free! He gives happily to everyone. You need only ask Him. He has what you need, but you have to ask Him for it. He has kept it in all four directions. You can take from any direction.

That Businessman is not a self-businessman. He does not do it for Himself, but does it for the sake of others. You have to tell Him what you need. Place your heart in His responsibility; entrust your heart to Him and charge the battery. Then tell Him. Place (your heart) there and charge it. When it is charged, then you can immediately ask your question or ask for what you need. Then, when you look, you will know the things that He has.

Charge that; then place wisdom there. The work of getting charged at every second is prayer, it is your intentions. That is prayer to God. It is from Him that you must get recharged. As you use up the current here, you must recharge it there. If you use up the current, you must charge this without fail. That (charge) is your prayer; this is worship. Then, this is sent forth by wisdom.

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The charge is sent out through wisdom. Then you can ask what you need to ask.

His qualities are the wealth. His three thousand gracious qualities, His ninety-nine *wilāyāt*, powers, and His actions and conduct are that wealth. If you acquire this wealth, this property, this light, and this charge from Him, if you establish this, then there will be no greater title, nothing more exalted, no greater wealth, and no greater fulfillment in your life than that. You will receive everything even before you ask. When you have acquired that quality, those actions, that conduct, that title, that charge, that wisdom, and that behavior, then everything will come to you. You will receive everything even before you intend it. Whatever you need will come. You can proceed without any burden. You do not have to carry any baggage on your journey. What you intend will come to you as you proceed on your journey of life. If your legs get tired as you are going on your journey, a horse will come there, or a cart will come, and you can proceed. At each place, whenever you feel tired, something will come and you can continue. When you are hungry, food will come to that place. Then your journey will be easy. You do not need to carry any baggage; everything you need will be provided. Burdens are not necessary. You only have to be charged, live comfortably in your house, keep your faith strong, and receive that wealth.

That will be your jewel, your wealth, and your title. It is rare for anyone to receive this title. Out of tens of millions upon millions upon millions upon millions of people, no one has received this title and this wealth. The one who does receive this is one who has the (real) title. The one who receives this undiminishing wealth is the one who has the most exalted title. He rules over God's property. God's property is his. He has the right to that. That is the undiminishing wealth. This is wealth.

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The one who has lost this state, the one who does not have this will never have peace in the world. However, the one who has received this wealth will protect his neighbors, other lives, other people, other creations—every life. He will comfort them and make them peaceful and tranquil. He has the wealth that will comfort each heart. As soon as he speaks, peace is established. When he says (to someone), "Go, you will receive that property, go," they will receive it. "Go, goodness will come, go," they will receive it. "Do not be upset. Go and do this," it will be all right; they will receive that wealth. The words that come from his tongue and his mouth are the wealth that gives peace to himself and gives peace to others.

One who has received this is wealthy. One who has not received this, one who has not charged his battery—no matter how many titles he has acquired in the world, whether he has been a king or a mendicant, no matter how much worship he has done, and no matter how many prayers, how many shaktis, how many *sittis,* and how many miracles he has performed, he is one who does not have even one atom of wealth. He is destitute. He has no wealth at all, he is destitute, impoverished. He keeps searching, searching, searching, searching and gathering hell, and he has no peace. He searches for things that kill, not things that nurture.

Money kills, property kills, houses kill, jungles kill—whatever man nurtures kills him; it turns into poison. It turns into snakes, scorpions, animals, tigers, and bears that kill. This is the wealth he nurtures, and because of this he has no peace. He says, "I have studied so much, I have received titles," but he really did not receive anything. All of these things that he has fostered will kill him. Therefore, he does not have peace even for a second. He is poor, he is impoverished. "I want that, want that, want this,

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want this, want this, want this"…he always wants something, and he will not have peace even for a day.

He will not help his neighbor, and he will not find peace for himself. This impoverished person has not received the qualities, prayer, and peace from that One who is the Truth. He has only suffering. The world is hell for him. He is one who is destitute in the hell of the world. He is one who does not have freedom of the soul; his soul does not have peace. He is one who does not possess the wealth of God. He is one who does not possess the beauty of His qualities. His life is dark, and his mind is impoverished. Therefore, he will always be a beggar in hell. His soul will not have peace. He lives in hell and he begs in hell. He gathers hell and is always begging for peace in hell.

These two (states) can be known by one's prayer in life. This state of prayer, *toluhai, 'ibādah,* service to God, and *vanakkam,* worship, will strengthen and charge one's heart, the *qalb.* This will become a house of peace. This will be the wealth of one who has obtained this treasure. Without carrying anything with him, he can proceed with everything he needs. He does not need to store anything.

Do you understand? Understand, Bawa?

This is the way it is. If you conduct yourself in this way, you will not have to carry any baggage. You can proceed in your life, and your wealth will come on its own. What is needed will come at the time it is needed. When you need to do something, it will be done at that time. Everything will happen on its own. This is God's wealth. This is what you will receive in God's kingdom; this is the section you will receive.

You must think about this. Understand, Bawa? Do you understand?

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BAWA

Yes. I understand everything you have said, but I do not know when I can finish doing this. To do this and complete it is difficult. The world is also asking about this, but experience shows that it is difficult to act in this way and to find peace.

BAWA MUHAIYADDEEN

Yes, nothing can be done without difficulty. Difficulties will come. If you want to catch fish in the ocean, you have to stand in the midst of storms and gales to catch them. What is known as life certainly has difficulties, but it is in the midst of these difficulties that peace must be found.

If there is fruit on a tall tree you have to climb the tree to get it. Either get a ladder or climb the tree. A clever and wise person figures out how to carefully pick the fruit without bruising and damaging it, and then he puts it into his mouth. If a stone is thrown at a fruit, it will fall to the ground and be smashed. If one can, with difficulty, climb carefully and pick the unripe or ripe fruit, he can eat it immediately or, if it is not quite ripe, he can wait for it to ripen and for the taste to come, and then he can eat it. A tree cannot be climbed without difficulty. The tree has to be climbed by embracing it to the chest; it has to be held to the chest with the arms.

Like that, for the difficulties of this life, God must be embraced to the heart. You must climb by holding onto Him. Just as you hold and embrace the tree to your breast, it is necessary to embrace God and the truth to the heart. Embrace (God). Hold onto Him with faith, climb up, and pick the fruits. Pick and eat them.

Nothing can be accomplished without difficulty. What is known as life is difficult. Birth is difficult. In the midst of this

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difficulty, you must take what is needed for your life. Everything is like this.

Do you understand, Bawangal?

Bawa

Yes, I understand.

Bawa Muhaiyaddeen

Āmīn. It is God alone who can help.

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CHAPTER

10

August 23, 1983, Tuesday, 9:00 A.M.

Is there anyone who has known peace in this world?

Has there ever been a time when man has lived without fighting and without quarrels that lead to fighting? One kills another, one fights another. What is the reason for this?

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CHAPTER

10

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 23, 1983, Tuesday, 9:00 A.M.

Bawa

Is there anyone who has known peace? This is a question. Is there anyone who has known peace in this world? Or, is there anyone in life who has established a state of peace? I am asking you this. Who is the one who has found peace in this life, in this world?

Bawa Muhaiyaddeen

Hmm, is that so, is that what you are asking, Bawangal?

Bawa

Yes, I am asking a question because I am also trying to find peace. If there is someone who has found this, then I can also try to do the same. So, who in this life, in this world, has known peace? This is the question.

Bawa Muhaiyaddeen

Very well. What you are asking is good. But there is no board for this in the world. There is no board in this world, there is no board announcing who has found peace. No such board can be seen. Each man proclaims, "I have found peace and tranquility

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in my life," and then hangs up a board, which says, "I had this title, I had that status, I was a king, that was my history, I ruled over that country, I ruled over this country, I fought this battle, I fought that battle, I was a commander, I was the president of this, I was the prime minister, I was good and he was bad." The histories are written like this in the world. This is the way the histories are.

Religions are also like this: "He was put on a cross, he was beaten, his teeth were broken, he was cut, they hanged him, they banished him to another country." The histories of all the prophets have been written like this. But, is anything mentioned about whether they found tranquility, or whether they found peace? Who in the world is the one who has known peace and tranquility? Who is the one who has known peace and tranquility in this life? There is nothing written about this. No board has been hung for that.

It is man himself who puts up boards praising himself. The histories of some of these people who put up boards can be found in books, or in hell, or on stone statues. These can be seen, carved on statues that are made from the stone of rocky mountains. Crows defecate on the heads of these statues, they dirty the heads of these statues. In hell, the fire of sin is burning the heads (of these people). That is the value of that life. These histories are written in books and are talked about and celebrated with dance, song, and laughter. This is their value. Some people have this kind of value in the world.

Some in this world have not written about their own value. There is no history or value (attributed) to them. Their value is within them. Their value is the connection of their *qalbs,* hearts, to God. That value is where God is valued by man and man is valued by God. God is the value of man's *qalb* and he is the value of God's

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love. God has kept the love He has for man as what is valuable, and man has kept the love he has for God as what is valuable.

The peace that comes from making these two values one is (true) peace. This peace is found within oneself. The gaze of one who has found peace within himself will give peace to others. That peace will be like rays; some rays of peace come forth from his gaze. The fragrance of peace and the rays of peace come forth from his words, his actions, and his gaze. Love flows from him.

Because of this, when man who is in darkness emerges from the darkness, he finds some tranquility and peace in his life. One who has found peace within himself does not speak about it on the outside. The value of that is between God and him. Peace is the state where he praises God and considers Him to be valuable, and where God considers him to be valuable. This story is not written outside on boards. Some histories have been written about *gnānis,* wise men, great *auliyā',* saints, and *ambiyā',* prophets. Some stories have been told about them, but they have not spoken about their own value. For them, God is the only One who is truly valuable.

When man sees God as what is valuable, then He (God) sees him as what is valuable. The man who sees that one Power as his treasure is kept by God as His treasure; that Power has no form, shape, or body. This valuable treasure is peace, peace in life. Whether he is in this world or here or there, this will not be displayed on that board. That peace, that tranquility is what is valuable. *Shanti,* peace. Who lives with peace in this world, who has found peace? Such a one has found peace in this world.

You asked: Who in the world lives in peace, who has found peace? These are the ones who have found peace. This is not seen on the outside; that peace is found inside. They have attained God's peace, their own peace, and love within themselves.

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Because of their connection to God, they have peace here in this kingdom (the world), and they have peace in the kingdom of God. God is within them and they are within God, and that is peace.

There are some who have lived like this in the world, but this is not advertised on the outside. This is only advertised in God. It is advertised in God's kingdom, within Him. It is not (advertised) here. There are no boards displayed for such people here in this world. There are no statues or boards displayed for them. You should understand this.

Who is the one in life who has attained peace and tranquility in this world? Who is the one who has found peace? There are no boards for such people. They have attained peace, but there are no boards in the world for them. They are not spoken about. This is not shown there.

Understand, Bawa? If you look intently at that state and if you reach that state, then you will know. Then you will experience peace within yourself. There is no other peace. There is no peace in the world. Peace is inside you. Both the world and peace are inside you.

Peace. Yes, you need to understand this. My love you. You and I, the children and all of God's creations in the world should understand about this.

Very well.

BAWA

Has there ever been a time when man has lived without fighting and without the quarrels that lead to fighting? Each (man) is beating, killing, and wounding others. What is the reason? Man does not live with unity, he does not live with love. One kills another, one fights another. What is the reason for this? Is there any medicine to change this? Is there a way?

I am asking you this, Bawa Muhaiyaddeen.

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Bawa Muhaiyaddeen

Well, you are also like this. You are also fighting, are you not? The world is a battlefield. The world is a battlefield, the world is a stage for prayer, the world is a stage for drama, and the world is a stage of hell. There are four sections. For one it is a battlefield, for one it is a stage for hell, for some it is a stage for drama, and for some it is a stage for prayer. These four are the world.

Within this, whoever carries the world within himself—that is the battle. One who carries the world cannot be without fighting. One who carries hell cannot be without killing and murdering other lives; he cannot be without killing and eating others. One who considers himself important and sets out to be an actor, cannot be great unless he deceives others, is hostile to others, and hurts others.

One who truly wants to pray cannot pray and attain liberation unless he dedicates himself to God; he cannot attain peace, he cannot attain liberation unless he entrusts his *qalb* to God and surrenders to Him. To surrender himself, he must fight against all the things that are inside him. He must fight the elements and thoughts and things that are connected to him so that he can go beyond them. Some will fight within themselves. The place of prayer will be their battlefield. That is where their fighting will be; their battle will be fought within. The "self" is the world. The battle is with the self, which is the world.

Some carry the outside world, some carry the world of desire, and some carry the world of the mind. They fight because of these. But, they will not have even one day of peace because of these. If one carries religions, races, power, and the earth, he will have to fight to the very end. He will not have even a single day in which he does not fight. One who carries this world, one who carries religion, one who carries races, one who carries colors, one

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who carries desire, and one who carries the mind will not be able to exist anywhere without fighting. That is his work. Fighting is his domain, his kingdom.

One who has wisdom will fight only within himself. He will fight against every thought and every evil that is inside him, and he will finish them off. The one who does this within himself is a clever man. But, one who carries the earth and fights others is a vengeful person, a murderer. The one who fights within himself is a clever one, a wise one. The one who fights others because of jealousy is a killer, a vengeful person, a murderer. He fights because of his own envy, because of his own glory, because of his own title, because of his own politics, and because of his own religion. He fights because of his own ego. His work is to kill others.

To change this state, to fight the war within oneself, and to find peace is prayer. That is prayer, goodness. Because of this prayer, he will attain peace and others will attain peace. That is peace. One who carries the world cannot exist, even for a day, without fighting. One who sets out to rule the world and to gain the glory of the "I," is always in this state. One who carries the world can never conduct himself without fighting. If he will throw the world away and look at his own state, if he will be one who looks at himself with wisdom, then he will fight against the faults that are within him. He will fight against the faults that are in the world within him, and he will find peace.

This is what happens in the world. Like this, it is this state that is the battle. It is not necessary to carry the world and fight, nor is it necessary to carry titles. One who throws these away will fight within himself. If, with wisdom, he fights against the faults that are within him and beats and chases them away, then that is prayer. That is prayer and peace; it is the prayer, peace, and tranquility of life. Please think about this.

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My love you, Bawangal. As long as we have the world within us, it will be difficult to change. There will always be fighting. This will be a time of fighting. He (man) will do four kinds of work. There are four places: one is the stage of drama; one is the world, the stage where titles are held; one is the stage of hell; and one is the stage of prayer. Out of these four places, these four sections, one section is a stage for prayer. He must understand this.

The body is on one side, the other three are on the other sides: mind, desire, and thoughts. Mind, desire, and thoughts will act in three different ways. This should be understood. If this is understood, peace will be attained.

My love you, Bawa. Bawangal, do you understand this?

Bawa

Yes. Yes, I understand.

Bawa Muhaiyaddeen

Āmīn. As-salāmu 'alaikum wa rahmatullāhi wa barakātahu. May it be so. May the peace, the beneficence, and the blessings of God be upon you.

This is enough. We will stop now.

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CHAPTER

11

August 24, 1983, Wednesday, 9:06 A.M.

Is God necessary for created beings or for human beings?

In life, what is *shanti,* peace? There is lack of peace and there is peace. How is that? What is the difference? Does man have peace in *ākhirah* or does he have peace in the *dunyā?*

All over this world there is fighting. What can be done about that? Is man a murderer? When will all of the fighting stop? What is the fighting about?

The world is a question mark, human beings are asking the questions, and God gives the answers. Who will act accordingly? Someone is needed for that. What is the use of having these questions? What is the reason for giving an answer?

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CHAPTER

11

A'ūdhu billāhi minash-shaitānir-rajim.
I seek refuge in God from the accursed satan.

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate, the Most Merciful.

August 24, 1983, Wednesday, 9:06 A.M.

Bawa

Bismillāhir-Rahmānir-Rahīm.

All right. Is God necessary for created beings or for human beings? Is He important? Is God necessary and important for all creations, for the life of man today? Please give us an answer. Bawa Muhaiyaddeen, I am asking you.

Bawa Muhaiyaddeen

Very well. This is indeed important and necessary. It is necessary for everyone. The meaning is: If not for This, nothing will move.

Bawa

How is that?

Bawa Muhaiyaddeen

Now, you have a body. Water and food are essential for it. You need water and food, they are essential. Water and food are necessary for this body to grow and for it to be protected. Without these two you cannot protect this body; it will fall, it will perish. Water and food are the life-pulse of this body. Without these this body would not survive.

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Just as water and food are necessary for the body, God is necessary for all lives, for the soul. The soul needs God. God is its water and food. The soul cannot exist without these two, it will fall in the same way that the body will fall. Therefore, just as food and water are needed for your body, God is needed for life and for the soul. God and His qualities are essential. Like food and water, God and God's qualities are necessary for the soul; they are necessary for life, for the life of the soul. The six kinds of lives need this thought and this search. Otherwise, they will fall down, they will perish in the same way that the body will perish. This is the meaning.

God is a food, a taste; He is a resplendent taste for the soul, a Power. Food and water are a taste, a power, a shakti, for the body. There is a shakti for that (body) and there is a Power for that (soul). A shakti was created for the body and a Power was created for the soul. Therefore, these are necessary, essential. For both of these, if the body does not have this (shakti), it will perish, and if the soul does not have that (Power), it will perish.

Therefore, all lives need this Power. It is essential. We should think about this. The remembrance of God is essential. A human being must think about this. He must think about this and establish a connection (to God).

Understand, Bawa?

BAWA

Yes. Even though this cannot be seen by the eyes, I believe this connection is needed. This cannot be seen by the eyes, but we believe that peace can be attained through the state you have spoken about.

BAWA MUHAIYADDEEN

To break a stone, a strong hammer and a strong hand are needed. Is that not so, Bawa?

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Bawa

Yes.

Bawa Muhaiyaddeen

Like that, if your faith, certitude, and *īmān* are very strong, then this rock-mountain of ignorance, arrogance, pride, and jealousy can be broken. The "I" can be broken. That rock-mountain of the pride of the "I" can be broken with strong *īmān*—faith, certitude, and determination. There must be strong faith in God. If that is there, that hand of faith can break the rock of ignorance. The chisel of wisdom and the strong hand of faith can break that rock.

If this mountain is broken, if the mountain of arrogance, pride, and jealousy is broken, then the path between you and God will be easily understood. The path to God's place will be explained. It will be easy; the distance will not be great. For that, God's qualities and wisdom are needed. If you search for that, then life will be *easy, easy...easy.* Life will be easy and your journey will be easy. The journey between the world and heaven, *dunyā* and *ākhirah,* will be easy, it will be very close. It can be seen with wisdom. Then you will not have all of these sorrows and difficulties.

If this is understood, everything can be seen directly. This is not something that cannot be seen. Just as you see everything else, you can see this. But, you must break down whatever hides it. If you break down the mountain that is in front of you, then it is easy.

If you break down the mountain that you have nurtured, then there is nothing to hide Him (God) from you. You must try to do this. *Īmān* and determination are needed for this—faith.

Understand, Bawa?

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BAWA

Yes. We will try. It is true. We must try.

BAWA MUHAIYADDEEN

Good. May God help. All right.

BAWA

In life, what is *shanti*, peace? There is lack of peace and there is peace. How is that? What is the difference? How can man understand the two of these? Does man have peace in *ākhirah* or does he have peace in the *dunyā?* What section has the happiness of peace? How can that be realized, how can that peace be understood?

Not only I, but all human beings are asking this question. I am also asking that same question.

BAWA MUHAIYADDEEN

Good, that is certainly good. But, if you keep asking the questions that other humans beings are asking, it will be a lot of work. If you can understand the questions that human beings are asking, cut and analyze them and then take what is right, it will be easy. Then it will not be difficult. Very well, you have asked, so we will reply.

A man's peace and tranquility come from his own qualities and actions. It is through his own qualities and actions that he will find peace and tranquility. If he does not have those (good) qualities and actions, he will not find peace in his life. He will not find peace in his life without these qualities, and if he does not have peace here, he will not have peace in *ākhirah;* there will be no peace for him there.

Ākhirah and *dunyā* are in one place, in his heart, *qalb.* If there is purity here, that is *ākhirah.* If there is hell here, that is hell. If there is purity here, that is *dunyā* and that is *ākhirah.* The place

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of purity is his *ākhirah* and *dunyā*. If he makes the *dunyā* pure, that is *ākhirah*. If he makes the *dunyā* into hell, that hell is (his) *ākhirah*. So, if the *dunyā* is made pure, that is *ākhirah*. But, if the *dunyā* is made into hell, hell is the *ākhirah* he will get.

Therefore, both of these are within his *qalb*. He must make the darkness of the *dunyā* into a pure light. If there is no darkness, that is heaven, *ākhirah*. That is *ākhirah*—that is *dunyā* and *ākhirah;* that is peace. This peace is *ākhirah, ākhirah* is this peace. If he does not have peace here, he will not have peace in *ākhirah*, in heaven. If he does not have heaven here, he will not have heaven in *ākhirah*. If he is does not have happiness here, he will not have happiness there.

Therefore, the peace that he fashions here is what he will get there. If there is tranquility here, then there will be tranquility there. This tranquility is fashioned with God's qualities, wisdom, and His actions.

God has everything. He is within everything, but He does not keep anything within Him. He is in the stone, in the earth, in the sky, in the land, in the sun, in the moon, in life, and in the body. He is in life and in the body, in the earth and in the sky, in the sun and in the moon. He is wisdom within wisdom. He is within *'ilm*, divine knowledge, and within the *bahrul-'ilm*, the ocean of divine knowledge. He is life within life and He is outside (of life). He exists within everything. He is within everything, but He does not keep anything within Himself. He is in the sky and He is in the earth, but He does not carry and keep the earth inside Himself, nor does He carry and keep the sky within Him. He is free of that.

He is free. He exists as rays. *Rays, rays, rays*. His rays settle in different places. They go to those places and are *pressed* there. That state is the state of God.

Like that, you can be everywhere. You can live anywhere and

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be anywhere. As long as you do not carry that, it will be all right. You can be there, but you must not keep that within you. Do not carry that. It can be with you, but do not carry that within you. You must be free of it. If you do this, you will have peace. It will be difficult if you carry that. That will crush you. That will be your hell. That will be your suffering, hell, sorrow, and conflict.

Therefore, we should understand this. Heaven. Hell. Peace. Tranquility. If this state of tranquility is present, there will be tranquility in *dunyā* and *ākhirah*, in *ākhirah* and *dunyā*. It is God's qualities and actions that are His Power, His Light, and His Purity. His wisdom is that beautiful *qalb;* it is the beauty of the *qalb. Sabūr, shukūr, tawakkul,* and *al-hamdu lillāh,* inner patience, contentment, trust in God, and giving all praise to God, are the throne of that *qalb.* Upon that rests God's kingdom. Judgment and justice are given from here; truth is manifested (from here), and justice is given.

When you establish this state, you will have peace. God will be within you, heaven will be within you, God's kingdom will be within you, and your life will have peace and tranquility. Then we will understand this.

This is something very important that we must know. Do you understand, Bawa?

BAWA

Yes, I understand. Can this be done?

BAWA MUHAIYADDEEN

Hmm, yes. The eagle flies from the earth to the sky. It goes through the clouds. Have you not seen this? It has small wings, but it flies with effort and perseverance. It flies with effort, perseverance, strength of heart, faith, and certitude. This is how it is able to fly such a distance with such small wings.

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Similarly, if the wings of your faith are strong, if *īmān*, determination, and faith are strong, if wisdom is strong and God's qualities and wisdom are correct, then you can fly to *awwal, dunyā,* and *ākhirah,* all three. You can fly and search for that *rizq,* that food. You can search for the *rahmatul-'ālamīn,* the grace of all the worlds, the *rizq* that is the *mubārakāt,* the blessings of the three worlds. You can find it, wherever it may be. You can find that *rizq.*

An eagle flies up high in the air to see what it cannot see on the ground. It flies up to the level where it can see. It cannot see it on the ground, but if it flies high in the air and looks down, it can see its food. It goes to the level it can see it.

Like this, if you fly up with wisdom and look from there, you will understand *dunyā,* maya, and karma. You will understand everything about that. You will see truth and falsehood. Then, with your wisdom, you can take the food for your soul, the *mubārakāt.* Then you can fly everywhere; you can fly all over *awwal, dunyā,* and *ākhirah* and take your *rizq.* You can take that *rizq* which is the *rahmah,* grace. You will understand.

You must strengthen those wings with wisdom and (good) qualities.

Understand, Bawangal?

Bawa

Yes, I understand. God must give that strength, that wisdom, and that faith. He must give this. If each human being has this, it can be done.

Bawa Muhaiyaddeen

Yes. God gave it to you earlier, but you have reduced that strength. You must make that strong again. If you make that strong again.... Now look! According to science, if man becomes weak he takes vitamins B, C, and E. These are taken to regain strength.

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If your inner strength is reduced, you must also do this. Like this, if the strength that God has given you is reduced, then God's essence, (His) medicine, must once again be taken. If you take the vitamins B and C which are God's qualities, God's actions, and God's conduct, if that wisdom, those capabilities, the three thousand gracious qualities, and the ninety-nine *wilāyāt,* powers, are all taken, then your strength will return; it will be corrected. Have you not seen this?

This is how prayer and worship are. You must take them to become strong. Take them. This was given to you earlier but has become weak, so take these once again. You have failed to take this food and have become weak. So, take this food again and your strength will return.

Do you understand?

BAWA

Yes, we will see. May God help us. *In shā'Allāh,* God willing.

Very well, all over this world there is fighting. What can be done about that? Human beings and other lives are all fighting, fighting, fighting. Why are they fighting? There is fighting everywhere—murder, murder and fighting. Fighting has been going on in this way for the last two hundred million years. This fighting has not stopped. There is always murder, murder that never stops. They (human beings) keep destroying in this way. What is the reason?

So, is man a murderer? Did man come here to commit murder? Why has man come to this state, why is he fighting? When will all of the fighting stop? What is the fighting about? Do those who fight get peace, or do they get heaven, or do they have tranquility in their life?

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Bawa Muhaiyaddeen

The world? Are you asking about the world?

Bawa

I am asking about the world and about human beings.

Bawa Muhaiyaddeen

Oh, shall I tell you a story? In heaven, Abū was the leader of the jinns. He was a jinn. He was the commander. God created Adam ﷺ from earth and brought him to heaven. Before He placed him in heaven and before He told the heavenly beings to stand behind Adam ﷺ, He warned the heavenly beings, "I am going to create a being, I am going to create man." God summoned all of the light-beings and the angels and warned them. The sound came, "I am going to create Adam who will be more exalted than all of you. I am going to create him from the earth."

They all said, "O God, there are many shaktis, energies, in the earth. If he is created (from earth) in the *dunyā,* that will be hell. What will result from this will be hell."

"Not so. I am going to give him the wisdom to understand himself and to understand Me. He will be given the wisdom to understand everything. He will have the most exalted wisdom; he will know things that you cannot know. He will be an *insān,* a human being of wisdom. I am creating him so that he will know himself and worship Me. He will pray to Me."

Then all the jinns, the fairies, and the angels said, "O God, there are so many beings that are praying to You. Is that not enough? Are we, who are praying to You, not enough? Do You need more?"

"No. Are you praying to Me? Just because there are a few fish in one corner of this *bahrul-'ilm,* this ocean which is the *rahmatul-'ālamīn,* it does not mean that the entire ocean is filled with fish.

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This ocean contains all of the *rahmah*, grace. All those who are in the ocean must be raised up. There is *rizq* throughout this entire ocean. This cannot be eaten by just a few people. I must raise up all those who are in that ocean of *rahmah*. Then, by eating that *rizq* that fills this ocean, they can grow. As a result, the value and glory of the ocean will increase." This is what Allāh said.

"Therefore, like this, *insān* is fundamental for *dunyā* and *ākhirah*. He will know everything. He can control everything, he has the ability to control everything. Because of that, *insān* has great value. Even though he is created from earth, he will know what even the heavenly beings do not know. He is one who is valuable. That is Adam.

"Therefore, you must yield to him. You must place him in front of you when you pray to Me. You must pray behind him when you pray to Me."

Then satan became jealous. His evil qualities came. When Adam ﷺ was being formed from earth, when that form was being created, satan brought a thousand jinns there and spat on that form. The earth stared; the light of Nūr Muhammad ﷺ that was impressed on the forehead of that form of earth, stared intently.

Satan said, "*Adēy*, you come from the earth and you are staring at me? You stare at me in this way? If you come alive, what will you do?" He spit in anger on that form, and the spit of his evil intentions fell on the navel. That became the umbilical cord. That (poison) spread within the body of Adam ﷺ. Those poisonous, evil qualities spread into that beautiful form.

Then God told Gabriel ﷺ, "Gabriel, pinch out and throw away the spit that satan, *mal'ūn*, the one who has gone astray, spat on that form." He pinched it out with his hand and discarded it. But some poison went inside, those qualities entered. That became the umbilical cord; it became the umbilical cord of the mother.

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Even though that (poison) was removed, the essence (of that poison) of satan entered the body.

After Adam ☺ was taken to heaven and the heavenly beings were ordered to stand behind him (when they prayed), satan refused. Because of this, he was thrown out of heaven. He was cast out of the heavenly world: "O *mal'ūn,* the one who has strayed from the path, you will receive *la'natul-jahannam,* the curse of hell," and he was cast out. (At a later time,) Adam ☺ was also thrown out of heaven. It was because of jealousy that Adam ☺ was later thrown to the *dunyā.*

In this way, it is Allāh who throws one from *ākhirah,* heaven, to *dunyā* and also returns one from *dunyā* to *ākhirah.* That is His judgment. *Sharr* and *khair,* evil and good, are in Allāh's *tawakkul,* responsibility. The jinn that was created from fire was thrown by Allāh from *ākhirah* to the *dunyā.* Why was that? He was thrown out because of his jealousy, evil qualities, and treachery—because of his pride.

"Whoever has the quality that keeps one thing on the inside and speaks another thing on the outside, will be thrown out of heaven. He will be cast out. Any *insān* who has these qualities, even if he is in heaven, anyone who has even a portion of these qualities, (will be thrown out). Because Adam had a portion of these qualities, Adam was thrown out. Adam had been placed in heaven. He was very exalted, he was *khair,* good. Although Adam was placed there as *khair,* he was thrown out because satan's qualities came into him, because he was deceived. Adam and Hawwā' (Eve) were both cast out. When they understood and asked for forgiveness, I once again returned Adam (and Eve) to heaven. They were taken back to heaven and made the head of the children of Adam. They are the primal mother and father. I have placed them in heaven in an exalted position." This is what God said.

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Like this, whoever accepts satan's qualities, whether he is in heaven, whether he is in *ākhirah* or whether he is in *dunyā,* is in hell. He is in hell. The one who accepts these qualities will live in hell. In *dunyā* he will be in hell and in *ākhirah* he will be in hell. He will never attain peace, he will never find peace.

Therefore, the life of one who does not have peace is hell. He will, at every moment, be burning in fire. God said, "I created the jinns out of fire." All of the qualities of one like this will be fire. His jealousy is fire, treachery is fire, thoughts of revenge are fire, hypocrisy is fire, falsehood is fire, doubt is fire, conceit is fire, anger is fire, sin is fire, karma is fire, maya is fire, torpor is fire, and he has many fires of magic. All of these are fire. If one has this fire within him, his life will be fire, and he will never find peace.

Satan and those who have accepted the qualities of satan will never have peace, they will never have tranquility. Whoever keeps one of those thoughts, that thought will burn him. If he keeps jealousy, that jealousy will burn him. If he keeps anger, that anger will burn him. If he keeps doubt, that doubt will burn him. If he thinks one thing on the inside but speaks something else on the outside, that will burn him. In this way, he keeps being burned by that fire.

That is (like) a jinn. Jinns were created from fire. His qualities will be like this. He will always be vengeful, thinking of harming others. He will always tell lies, he will always think, "What should I do? Who should I do it to? Who should I destroy? Who should I ruin?" So, these will be burning him. Any *insān* who has these qualities will be burning in hell. That is fire. He will never have peace; satan and he can never attain peace and because of that he will be thrown from *ākhirah* to *dunyā,* to hell. He will be thrown there, to hell. He will be thrown to *dunyā,* which is hell. If he is in *ākhirah* he will be thrown to *dunyā,* to hell, and he will never find salvation from this fire of hell.

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Just as Adam ﷺ and Eve ﷺ cut away those qualities (of satan) and took on the qualities of God, their descendents must also cut away those qualities, those actions, and that jealousy. If they place their faith in God, trust God, do *tasbīh*, prayer, worship, and *'ibādah*, service to God; if that state of trust fills their *qalbs;* if the darkness and (evil) qualities are dispelled; and if light, love for God, compassion, and the three thousand gracious qualities are established, then the peace that is God's *rahmah* will come to them.

When the peace of those qualities develops, then peace is established. As soon as God's peace develops, the peace of heaven is established. Man will do the duties of peace here, and he will do the duties of peace in heaven. He will have peace in *dunyā* and peace in *ākhirah,* peace in *ākhirah* and peace in *dunyā*. If the qualities of satan are cut away, he will have peace. This is the state where he has established peace.

But, if he changes these qualities of peace and takes on the qualities of satan, he will, for the sake of earth, woman, possessions, hell, pride, and jealousy, lift up the *dunyā,* world, and fight. (He will say,) "This is my property!" He will carry the hell of the *dunyā* on his head and fight. He will fight continuously on the inside and he will fight continuously on the outside. He will fight to conquer countries, he will fight to capture women, he will fight to capture lands, he will fight to acquire wealth, he will fight to capture earth, he will fight to conquer countries and gain positions, he will fight to get a title. He will always be fighting on the inside and always be fighting on the outside.

Therefore, one who has this section of the *dunyā,* of satan's qualities, will always be fighting in the *dunyā*. One who has the qualities of God, of love, compassion, affection, trust, and who considers all lives as his own life, will, in that loving form, always be nurturing, while he (the other) will be destroying and fighting.

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One who has His (God's) qualities will nurture all lives, while one who has satan's qualities of envy will murder all lives; he will be one who destroys.

These are the two sections. God's qualities are one way and satan's qualities are another way. One causes destruction and fighting; he claims hell as his own and carries that and fights. And one claims God's qualities as his own, carries them, and establishes peace, peace for all lives.

So, of these two, one is satan's section which is always fighting, fighting outwardly and inwardly all the time. This is his hell; *dunyā* and *ākhirah* are hell, life is hell. Not for one day will he have tranquility or peace, not even for a second. As a result, he is one who is born for hell. He is born for the sake of hell. He is one who follows satan, he is one who follows fire, he is one who follows the qualities of fire, he is one who follows sin, and he will never have peace. He follows evil.

One who follows God, one who has the qualities of peace and with *sabūr, shukūr, tawakkul,* and *al-hamdu lillāh* praises God, will be one who comforts and gives peace and tranquility to all lives and invites them to Him (God).

Of these two kinds of qualities...one is satan's kingdom and one is God's kingdom. Whoever has the qualities of God's kingdom will have peace here and peace in the kingdom of heaven. Whoever has satan's qualities will be fighting here, will be fighting inside himself, will be fighting with himself, will be fighting with the world, and when he goes to *ākhirah,* he will be fighting in hell; he will be fighting there.

So, the children of Adam ﷺ may be divided in two ways: one is the section of satan and one is the section of Allāh.

The section (of satan) can never be without fighting. This is the section that lacks wisdom; it is the section of ignorance. It

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is like the animal kingdom. Animals do not have *pahut arivu,* divine analytic wisdom. They live by killing and eating one another. Similarly, man lives by trying to kill another man. He lives in the section where one man tries to destroy another man. This is satan's section, where one lives by trying to destroy another. His life is like this.

If man can understand this, if man can change to the other side, if he can change to the section of God's qualities, he will regain the peace of heaven. Just as Adam ﷺ received it, he will receive Allāh's crown of *daulah,* divine wealth, the crown of *gnānam,* divine wisdom. We can understand this through the story of Adam ﷺ that God has shown us.

Do you understand this? This is the reason for the fighting.

Ah, Bawa, there is a battle that we must first fight. Our battle is to drive out the sins that are within us. We must battle against karma, maya, and thoughts. We must beat them and chase them away. That is the battle that is fought by one who has wisdom and *īmān,* faith, certitude, and determination. The work of one who has less wisdom, one who is ignorant, is to fight others and to kill others. But our work is to clear ourselves. That is (the work of) *insān.* Let us do this. Let us try to do the work that we should do. Then we can find peace.

Understand? Do you understand? Bawa, do you understand?

Bawa

Yes, I do understand, but it is very tiring. To do this is very tiring.

Bawa Muhaiyaddeen

You must try. There is nothing you can do without difficulty. If you try, it will draw near. You cannot achieve anything without getting tired. It *is* tiring. When you journey through the desert,

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you will get tired trying to find water. If you get tired and fall down, you will die. *Maut,* death! At the time you need water you must search with awareness, get to the water, and then fall into it. Sometimes you will run and find water, but it will be poisoned water; some wells have poisoned water. If you hastily fall into that, you will die. It is unfit to drink, so you have to be careful of that. You must determine the color of the water, what it is like. You must look around. You must look around, not be hasty, and see if there is anything written there that says it is poisoned. Some people who were dying there might have written something about it. You might have to go further; you may have to run and look for another place where there is good water. Without thinking that this is difficult, you must run, find where the good water is, and fall into it. When you fall into it, your thirst will be quenched, and you will be free of your tiredness.

Like this, nothing can be done in our life without difficulty. Our life is a huge jungle, it is a vast desert. Some places are desert, some places are jungle. In some places there are animals and in some places there are ghosts. In some places there is an ocean where you will have to journey by sea; there is water there but you cannot drink it.

A person might have money, but sometimes that money will not help him in times of danger. Some people might be wealthy, but that wealth may not help when it is needed. Someone may have gathered and stored all kinds of possessions, rice and dal, but at certain times, when he is hungry, the things that he stored will not relieve his hunger. He may be lying somewhere on a road and a beggar might have to come and give him food; he might have to ask him to do this. So, what he gathered did not help. What he keeps on gathering may not always help him.

My love you, Bawangal. What he goes on gathering in the

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dunyā, world, may not always be of help to him. He may gather everything, but at one time his life might be burned, at another time he might be burned by sin, at another time he might be burned by fire. This is how it happens.

But, God is the only One who will not be burned. God, His qualities, and His wealth will not be burned. It is these that will come along with him (man). The others are things of the *dunyā* that will perish. These will not help him, at certain times of danger these will not help him. No matter how much he has acquired, these will not help him. We should think about this.

God is the only One who will help us in times of danger. God, His qualities, His wealth, His *'ilm,* knowledge, and *rahmah,* grace, will help us. We must think about this.

My love you. Bawangal, do you understand? Have you not seen what has happened to God's creations over the last two hundred million years? Oh! So many people ruled kingdoms, so many people said "I," so many people praised themselves, so many people captured lands and captured forests and ruled them. All of them have gone. There is nothing there; none of these were of any use. This is what man must realize in his life.

He might build a huge ship to cross the ocean, but that ship might not be of use to him in times of danger. At a certain time he might have to travel by boat. It was a large ship (that he built), but he might finally have to travel by boat. He might not have his own boat, he might have to borrow a boat. He might not even get a borrowed boat, he might have to use a broken down boat, and if he uses that broken boat, he might sink in the ocean. So, what was the use of having that big ship? He could not use that ship for his journey when he needed it.

Whoever has built the huge, great ship of God will not need any of the things he has collected. He will not need anything else

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that he has gathered. If he has gathered God for himself, a ship will come for him. Then he can go on that ship, and he will have peace.

Therefore, my love you, Bawangal. Like this, that is the only wealth that will help him on his journey. Nothing else will help him in times of danger. Whatever else he has gathered will not help him.

These are useless things: Water that does not quench thirst; a wife who does not understand poverty; a king who does not control anger; a disciple who does not listen to the guru's words; a child who is not helpful in times of danger; food that does not appease hunger; learning that does not teach one to know oneself.[1]

Even though he has these things, they are of no use. A wife must understand the poverty that is in her household, and behave accordingly. A child must be a child who helps in times of danger and need. No matter how much someone has gathered and stored, it will be of no help if food is not available when he is desperately hungry.

Like this, there is no use collecting things that will not help in times of need. God is the only One who will help us, the only Treasure that is worth gathering. All the other things that we gather are useless; all of these things should be discarded. By keeping these, man cries, he weeps. He first gathers them and afterwards cries, *aiyoooo*. When he finds out that everything he gathered is useless, he cries. In the end, he cries, *aiyō*. He gathers them and then cries. This is the world. He does not have peace. Whether he gathers these (things) or does not gather them, he does not have peace.

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1. After the session ended, Bawa Muhaiyaddeen had these "useless things" added to the discourse. This list was written down, not taped.

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One who has gathered truth and God's qualities has peace. He has not gathered bundles, so his journey is easy.

My love you. You and I should think about this. Bawa, you and I should think about this.

Bawa

Yes, that is correct. You are Bawa Muhaiyaddeen and I am Bawa. That is correct. I am asking and you are giving the answers. Like that, the world is a question mark and human beings are asking the questions. The world is a question mark, human beings are asking the questions, and God gives the answers.

God gives the answers. Who is asking? There is someone who is asking the questions. The world is a question mark, human beings are asking the questions, and God is giving the answers. Who will act accordingly? Someone is needed for that. What is the use of asking? What is the use of having these questions? What is the reason for giving an answer? There must be someone to listen to the answers and act according to them. There must be a man who will listen. If there is such a man, he will understand the example, listen to the answers, accept the answers, and act according to them. He will gather the answers. If there is such a one, he will have a way of getting rid of his karma. Otherwise, what can we do?

Therefore, there must be a man who will gather the answers to those questions.

Bawa Muhaiyaddeen

Oh, Bawa, you do have wisdom. *You* are asking the questions and *you* are also giving the answers. You do have wisdom. So, according to that wisdom you need to store these (answers) within you. Like this, you are asking and answering.

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One is an example, one is a question, and one is a reply that Allāh gives. You must gather these into your *qalb*. Your wisdom must collect and store these in your *qalb*. Then you will understand and you will have peace. Then you will have peace.

Hmm. *Anbu*, love.

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GLOSSARY

The following traditional supplications in Arabic are used throughout the text:

ﷺ *sallallāhu 'alaihi wa sallam,* may the blessings and peace of Allāh be upon him, is used following the Prophet Muhammad, the Rasūlullāh, the Messenger of Allāh.

ﷺ *'alaihis-salām,* peace be upon him, is used following the name of a prophet or an angel.

ﷺ *radiyallāhu 'anhu* or *'anhā,* may Allāh be pleased with him or her, is used following the name of a companion of the Prophet Muhammad ﷺ, *Qutbs,* wives of the prophets, and exalted saints.

(A) Indicates an Arabic word
(T) Indicates a Tamil word

Note: Tamil and Arabic words that have become common usage in the English language are not italicized. Also, proper names have not been italicized. For simplicity's sake, we have often used the English "s" for the plural form of foreign words.

A

adēy (T) An exclamation: "Hey!"

aiyō (T) Oh; oh no.

ākhirah (A) *Ākhirah* is where the soul proclaims the First *Kalimah* to Allāh. "There is nothing but You, O Allāh! This is the ultimate and final realization, it is the soul's exclamation as it perceives who it is, and with this final realization and expression, the soul that

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is a ray of God's Light returns to the One Omnipresent God. The soul returns to the Source from which it came. There is only One. Allāh. Where all this happens is called *ākhirah*. *Ākhirah* is explained further in a discourse given by M. R. Bawa Muhaiyaddeen on May 21, 1977.

'ālim (A) One who possesses *'ilm*, divine knowledge; teacher; learned one; one of wisdom.

Allāh (A) God.

Allāhu *akbar* (A) God is greater.

ambiyā' (A) Prophets.

ambu (T) Arrow.

āmīn (A) May it be so.

ammārah (A) The incitement to do evil.

anbu (T) Love.

ānmā (T) Soul, life.

arakkan (T) Demon, evil spirit.

arwāh (A) The world of pure souls; the period in which the souls were manifested. Literally, souls.

As-salāmu 'alaikum wa rahmatullāhi wa barakātahu (kulluhu) (A) May (all) the peace, the beneficence, and the blessings of God be upon you.

asura, asuran (T) Demon, evil spirit.

a'ūdhu billāhi minash-shaitānir-rajīm (A) I seek refuge in Allāh from the accursed satan.

auliyā' (A) Saints; the favorites of God; those who are near God; guides.

awwal (A) *Awwal* is where the soul enters into and perceives "solid" form, creation, the world of senses, *dunyā*. Either born new into the world in a body *or* returns to its own body as true human, now aware that God is the only Reality.

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B

bahrul-'ilm (A) The ocean of divine knowledge.

Bawangal (T) Muhammad Raheem Bawa Muhaiyaddeen ﷺ. In the Tamil language, respect is indicated by adding the plural suffix to a name or pronoun. The emphasis is placed on the first syllable.

Bismillāhir-Rahmānir-Rahīm (A) In the name of Allāh, the Most Compassionate, the Most Merciful.

D

daulah (A) Wealth.

dhikr (A) The remembrance of God. Of the many *dhikrs,* the most exalted *dhikr* is *"Lā ilāha illAllāhu:* There is no God other than You. Only You are Allāh."

dunyā (A) World; the world of form, mind and desire, and illusion.

G

gnānam (T) Divine wisdom, grace-awakened wisdom.

gnāni (T) A wise man, a man of divine wisdom.

H

hayawān (A) Animal.

hubb (A) Love, affection.

I

'ibādah (A) Worship and service to God.

'ilm (A) Divine knowledge.

īmān (A) Absolute and unshakable faith that God alone exists; the complete acceptance by the heart that God is One.

indirā jālam (T) Practice of the magic arts.

insān (A) Man, a human being.

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Insān Kāmil (A) A perfected human being; one who has realized Allāh as his only wealth, cutting away the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities, performs his own actions accordingly, and immerses himself within those qualities; one in whom everything other than Allāh has been extinguished.

in shā'Allāh (A) If God has willed.

J

jinn (A) A being created from fire.

K

kalai (T) Art.

kāmil (A) Perfect, perfect one, complete or finished.

karma (T) The inherited qualities formed at the time of conception; the qualities of the essences of the five elements; the qualities of mind and desire.

khair (A) That which is right or good; that which is acceptable to wisdom and to Allāh, as opposed to *sharr,* that which is evil or bad.

kun (A) Be, arise, come into existence.

L

la'natul-jahannam (A) The curse of (the lowest) hell.

līlai (T) Sexual game.

līlai vinotham (T) Sexual games; the sixty-four sexual games performed at night, in private.

M

madi (T) Judgment, assessment; the fourth of the seven levels of wisdom.

mahabbah (A) Love, affection, attachment.

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mahēndira jālam (T) Magic performed within the mind.

mal'ūn (A) Satan, the one who has strayed from the path.

mantira jālam (T) Magic performed through the use of mantras.

maut (A) Death.

maya (T) Illusion; the unreality of the visible world; the glitters seen in the darkness of illusion.

mubārakāt (T & A) Blessings in the three worlds; *mu* is a Tamil prefix meaning three; *barakāh* (A) means blessing.

N

nabīmārgal (A & T) Prophets.

nafs, nafs ammārah (A) The seven kinds of base desires, that is, desires meant to satisfy one's own pleasure and need for comfort. Literally, person, spirit, personality; inclination or desire which goads or incites one towards evil.

nānam, madam, atcham, and *payirppu* (T) The four virtuous qualities of modesty, reserve, shyness, and fear of wrongdoing.

nasīb (A) Fate, destiny.

nuparivu (T) Subtle wisdom; the fifth of the seven levels of wisdom.

nuqtah (A) A dot; a dot placed over or under certain Arabic letters.

Nūr (A) Light; the resplendence of Allāh; the plenitude of the Light of Allāh that has the resplendence of a hundred million suns; the completeness of Allāh's qualities. When the plenitude of all these becomes One and resplends as One, that is His Light, His Nūr. That is Allāh.

Nūr Muhammad ﷺ (A) The beauty of the qualities and actions of the *wilāyāt,* powers, of Allāh, the Light of Allāh's *dhāt,* essence, which shines within the resplendence of His truth. It was the Light of Muhammad ﷺ called Nūr Muhammad that was impressed upon the forehead of Adam ﷺ. Of the nine aspects of Muhammad ﷺ, Nūr Muhammad ﷺ is that aspect which is the wisdom.

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O

olimārgal (T) Light-beings, lights of God.

P

pahut arivu (T) Divine analytic wisdom; the sixth of the seven levels of wisdom. Muhaiyaddeen ☺. The wisdom of Allāh that explains His mysteries to the soul. This explanation is the Qur'ān.

pērarivu (T) Divine luminous wisdom, the seventh of the seven levels of wisdom; God consciousness; awareness that God is One; *fanā'*, annihilation in God.

putti (T) Intellect; the third of the seven levels of wisdom.

Q

qalb (A) Heart, the heart within the heart of man, the inner heart. Bawa Muhaiyaddeen ☺ explains that there are two states for the *qalb*. One state is made up of four chambers, which represent Hinduism, Fire Worship, Christianity, and Islām. Inside these four chambers there is a flower, the flower of the *qalb* that is the divine qualities of Allāh. This is the second state, the flower of grace, *rahmah*. God's fragrance exists within this inner *qalb*.

qalb-pu (A & T) The flower of the inner heart.

Qutb ☺ (A) The true human being who is the polestar around which all the universes revolve; divine analytic wisdom, or *pahut arivu*, the wisdom that explains the truth to the awakened awareness of the human soul.

R

rahmah (A) Compassion, grace, mercy.

rahmatul-'ālamīn (A) The mercy, the grace of all the universes.

rasūl (A) Messenger of God; wise man.

rizq (A) Food, nourishment. The food that comes from Allāh as nourishment is *rizq*.

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rūh (A) The soul, the Light ray of God, the Light of God's wisdom. Bawa Muhaiyaddeen ♾ explains that the *rūh* is life, *hayāh*. Out of the six kinds of lives, the soul is the Light life, the human life. It is a ray of the Nūr, the Light of Allāh, a ray that does not die or disappear. It comes from Allāh and returns to Allāh.

S

sabūr (A) Patience; inner patience; to go within patience, to accept it, to think and reflect within it. *Sabūr* is that patience deep within patience which comforts, soothes, and alleviates the suffering caused by the mind. Literally, *sabūr* is the intensive form of *sabr,* patience.

Shaikh (A) The Guru; the teacher who takes the disciples to the shore of the heart.

shakti (T) Energy, force; the energy or force of creation arising from the five elements.

shanti (T) Peace.

shari (T) All right, correct, good, very well.

sharr (A) That which is evil or bad.

shukūr (A) Contentment, gratitude; contentment with whatever may happen, realizing that everything comes from Allāh.

sirr (A) The secret of Allāh.

sitti (T) Miracle, occult power.

sūrah (A) Form (the initial letter is the Arabic letter *sād*).

T

tambi (T) Little brother.

tārahan, singhan, and *sūran* (T) The three sons of illusion, related to aspects of the sexual act.

tasbīh (A) Glorification of God. Literally, saying, "*Subhānallāh,* all glory is God's."

tattwas (T) Potentialities; all the abilities of all lives.

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tawakkul (A) Trust in God, surrender to God, putting all into God's responsibility.

toluhai (T) Prayer, worship; most often refers to the formal five-times prayer in Islām.

U

unarchi (T) Awareness; the second of the seven levels of wisdom.

unarvu (T) Feeling, perception; the first of the seven levels of wisdom.

V

vanakkam (T) Prayer, worship.

vēdanta (T) Scripture.

W

wilāyāt (A) Powers; that which manifests through God's actions; the ninety-nine beautiful names and actions of God.

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The teachings of Muhammad Raheem Bawa Muhaiyaddeen ﷺ express the mystical explanation, the SUFI path of esoteric Islam; namely that the human being is uniquely created with the faculty of Wisdom, enabling one to trace consciousness back to its origin—Allah, the one divine Being, the Creator of all—and to surrender the self within that Source, leaving the One God, the Truth, as the only reality in one's life. He spoke endlessly of this Truth through parables, discourses, songs and stories, all pointing the way to return to God.

People from all religions and races flocked to hear and be near him; he taught everyone, regardless of origin, with love, compassion and acceptance. An extraordinary being, he taught from experience, having traversed the Path, and returned, divinely aware—sent back to exhort all who yearn for the experience of God to discover this internal Wisdom, the path of surrender to that One.

M. R. Bawa Muhaiyaddeen's known history begins in Sri Lanka. He was discovered in the pilgrimage town of Kataragama by spiritual seekers from the northern city of Jaffna. Begging him to come teach them, he did so for forty years until 1971, when he

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accepted an American invitation to Philadelphia, from where he lovingly taught until his passing in December, 1986.

In these distressing times, his teachings are increasingly recognized as representing the original intention of Islam which is Purity—the relationship between man and God as explained by all the prophets of God, from Adam to Noah, Abraham, Moses, Jesus and Muhammad, may the peace of God be upon them—all sent to tell and retell mankind that there is one and only one God, and that this One is their source, attainable, and waiting for the return of each individual soul.

The Bawa Muhaiyaddeen Fellowship is in Philadelphia, Pennsylvania, which was the home of M. R. Bawa Muhaiyaddeen ﷺ when he lived in the United States. The Fellowship continues to serve as a meeting house, as a reservoir of people and materials for everyone wishing access to his teachings.

The Mosque of Shaikh M. R. Bawa Muhaiyaddeen is located on the same property; here the five daily prayers and Friday congregational prayers are observed. An hour west of the Fellowship is the Mazār, the resting place of M. R. Bawa Muhaiyaddeen ﷺ which is open daily between sunrise and sunset.

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If you would like to visit the Fellowship, or to obtain a schedule of current events, branch locations and meetings, please contact:

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